

Arthur Miall

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# THE Nonconformist.

THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXVIII.—NEW SERIES, No. 1137.] LONDON: WEDNESDAY, AUGUST 28, 1867.

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## Eccelesiastical Affairs.

### THE SESSION OF 1867 AND RELIGIOUS EQUALITY.

We looked forward to the Parliamentary Session just closed with very moderate expectations. Everything that had occurred during the preceding recess had betokened a probability, amounting to a moral certainty, that the great Reform battle would be fought out during the present year. In attempting to forecast the fate of ecclesiastical questions it was requisite to take this into account. To those who have been accustomed to watch the flow and ebb of political feeling in this country, nothing was more obvious than that the violent agitation which must accompany the adjustment of our electoral system to the temper and the need of the times, would so deeply absorb public interest, that all minor matters would have enough to do to hold their own. As yet, measures tending to the practical development of the principle of religious equality, have hardly assumed a position of first-rate importance—and that for two reasons. In point of time they necessarily fell behind Parliamentary Reform, just as the erection of a building, whether a mere cottage or a palace, must wait the completion of the requisite scaffolding—and in point of magnitude, it has to be borne in mind that hitherto the State Church controversy has not been submitted to the Legislature in its entirety. Pending, therefore, the reconstruction of the constituent bodies, and especially whilst the work of reconstruction was actually going on, it would have been untimely, and hence impolitic, to press upon Parliament any new measures of ecclesiastical progress. Towards the close of last year, it appeared to those who conduct the Liberation movement that they would best promote the object they have in view, by adopting the policy of a "masterly inactivity," at least in respect of their Parliamentary action. They felt bound, indeed, to present the Church-rate Abolition Bill once more to the House of Commons, and to give their active co-operation to members who, on their own responsibility, had introduced, or had taken under their management, other measures for getting rid of restrictions upon freedom of conscience—but they scarcely imagined that they could do more during the Session which was then approaching than preserve uninjured the position which had previously been reached.

In some respects events have corresponded with these anticipations—but, regarded as a whole, the Session of 1867, besides settling the Reform question upon a much broader basis than any political party had hoped or feared, and thereby lifting ecclesiastical legislation to a new level, was remarkably promising in almost everything relating to religious equality. We have but little complaint to urge against the

House of Commons—we have even realised some concessions from the House of Lords—and, undoubtedly, in both the one and the other we have witnessed the prevalence of a tone of liberality which would have startled us out of our propriety not half a dozen years ago. In truth we shall have to detect progress in future by some subtler and more unerring test than that of the division list. Every great question of public interest passes through successive stages in the process of ripening for legislative settlement—and in regard to the question in which our readers as well as we take the most absorbing interest, it may be said that while, for the most part, the fruit hangs where it did, the changes which, of late, have showed themselves in its form, colour, and consistency, give us unequivocal assurance that it will eventually be gathered, and, possibly, much earlier than we had dared to anticipate.

One of the most noticeable, as it was also one of the most gratifying, features of the late Session, was the seeming spontaneity with which the sentiment of religious equality cropped up here, there, and everywhere, and the irrepressible energy which it evinced. Hardly a week elapsed from the beginning to the end of the Session, without leaving behind it some trace, often an utterly unforeseen one, of its diffusive vitality. In relation to the national universities, to grammar-schools, to ecclesiastical tests of all kinds, to the government of Ireland, to the treatment of the colonies, to parochial taxation and parochial rights, the same living principle made its appearance and asserted its claims, in both Houses of Parliament. The very phrase—one which we first substituted for the old and worn-out one of "religious liberty"—has taken root in Parliamentary soil—and where the phrase is frequent, there is ground for hope that the thing which it signifies is not very far off. Be this, however, as it may, it is certain that religious equality is now very generally accepted, at least in the abstract, as a dictate of simple justice, just as the principle of free trade gradually got itself recognised before the repeal of the Corn-laws. There are wide differences of opinion still as to the proper extent and mode of its application—differences which are chiefly due to party feeling and objects. But we can confidently calculate upon the living energy of the germ to throw off the dead skin of political party which enwraps it—and the past Session has given us an assurance that the time is close at hand when the question of Church Establishments will present itself in full-orbed importance to the attention of the Legislature and the nation.

Meanwhile, even in regard to particular measures, we may look back upon the Session of 1867 with comparative satisfaction. The Oaths and Offices Bills, and that abolishing the declaration against Transubstantiation, have passed both Houses and received the Royal assent. Mr. Hardcastle's Church-rate Abolition Bill marched triumphantly through all its stages in the Commons, as did Mr. Coleridge's University Tests Bill, though each of them was rejected—for the last time, we take leave to think—by the House of Lords. Mr. Fawcett was less fortunate with his Fellowships of Colleges Bill, having, by an accident, lost the third reading in the Lower House, nor did he succeed in carrying his measure for opening the fellowships connected with Trinity College, Dublin. These, however, are legislative blossoms the fruit of which is certain. The great politico-ecclesiastical event of the year was the debate and division on Sir John Gray's motion relating to the Irish Church, and the appointment of a Royal Commission to inquire into its property and revenues. Whatever may be the intention of the two great political parties as to the re-appropriation of the funds of the Irish Church, we have now good hope that disestablishment and disendowment will be found the only practicable solution of the ques-

tion at issue, and we take it as settled that it will be virtually disposed of by the first Parliament elected under the provisions of the new Reform Act. With the Irish Church, the *Regium Donum* and the Maynooth grant are all but inseparably associated, and with it they will stand or fall—we have no misgivings as to which of these results will be realised. On the whole, the Session just ended has left us full of assured hope and trust, and, adopting John Bright's words, we say, "We think we can see daylight."

Still we are not sorry, as our readers may well imagine, that the kind of success which for some time past we have been content to enjoy, is becoming more worthless as time advances—for what is it worth, unless it may be relied on as leading to something more valuable than itself? There is a time for all things—a time for promise, and a time for performance. We have got very near the end of the one, and ought now to look for the commencement of the other. If the new constituent bodies should fail us, we should be obliged to call in question the wisdom of the course we have pursued. But we have no expectation that they will fail us—for we have no intention of neglecting the means and opportunities which the Session of 1867 has put within our reach. The policy of the Liberationists will presently require complete revision. After the first General Election taken under the Act for amending the Representation of the People, the whole question of Civil Establishments of religion must be raised, quite irrespectively of minor issues—raised, not for Ireland only, but for the United Kingdom. In what precise form this may best be done is, of course, matter for anxious consideration—but done it must be, with all the resolute earnestness which so vast and momentous a question will imperatively demand. The good ship must be launched while the tide is at flood. Once fairly afloat, we may look for prospering gales, and take advantage of them. At any rate, there will be an end of tentative efforts. We shall have committed the fortunes of the cause to Him who rules all the elements of progress. Our own duty, if arduous, will at least be plain. We shall know what is expected of us, and what, in return, we may expect. Patiently have we waited for the appointed time—in faith, and hope, with zeal and devotion will we enter upon the responsibilities that belong to it. "Yet a little while," and the decisive contest will have commenced, the end of which, whether we live to see it or not, will be, "the liberation of religion from State patronage and control."

## ECCLIASTICAL NOTES.

No man, probably, more easily catches the tone of the society in which he is moving, or the influences of all external circumstances, than the Bishop of Oxford. What a rigid Churchman he is in Convocation, but what a "capital fellow," whom you would never dream to be a Churchman, much less a bishop, at a harvest home! We have said some hard things of him as a Churchman, but we have always said them somewhat reluctantly. We know no man—supposing that we dare call a bishop a mere man—with whom we should prefer, in holiday time, to take a good walking tour, than the Bishop of Oxford. No member of the Episcopal Bench so readily or so easily drops the inevitable apron: no man, we are sure, could be more genial, and in fact, more jolly. Taking him, as we know we should find him under such circumstances, we hope we should like him, and it would be the Bishop's own fault if we did not. How we should like to have heard him at that Sunday-school Conference in the Isle of Wight, where he threw a flood of genial merriment, just like dancing sunlight, over the dreadful dulness of some Sunday-school teaching! We print all that has been reported of the Bishop's speech, and can only say that if Church Sunday-



schools are anything like what he represents them to be, we don't wonder at the complaint we registered last week, that they are declining. But this is a subject on which it is not at all necessary or desirable to be sectarian. You could not possibly tell a Church child from a Dissenting child, and in Sunday-schools and most other places they do, notwithstanding all the efforts of ecclesiastics, marvellously resemble each other. And no doubt there are Dissenting teachers and Sunday-schools of the kind indicated by the Bishop. What is good for one is good for another, and what is good for both is a bit of the Bishop of Oxford's advice.

And yet we quite agree in the interrogative at the head of a portentous and drastic letter in the *Times* of Monday, preceded by the words "More bishops?" The Bishop of Oxford is at his best when he is least of a bishop, as when he is making a holiday visit to the Isle of Wight, and, in the best of humour with all surrounding nature,—as who should not be?—drops in upon a Sunday-school Conference. "Rusticus," who writes to the *Times*, is another sort of man altogether, but on ecclesiastical questions generally, a sounder man—at least so we judge. For sound ecclesiastical men have lately taken to scolding the *Times*, and in the very first sentence of his letter "Rusticus" thanks that journal for its plain speaking about bishops. Then "Rusticus" begins to speak rather more plainly than the *Times* itself. He says that more bishops is a mere "fancy want," and that the present number can easily discharge their main duties. He then enlarges on the incapacity from age of some present bishops, and adds that if there be another such person added to the Church it must be at the cost of his episcopal brethren. This is the "unkindest cut of all." Now, every Dissenter is supposed to know the incomes of all the bishops, and to glare at them with fierce and hungry eyes. Indeed, we can imagine it to be an article of firm belief, amongst the people who support the Church Institution, that Dissenters sit down every night casting up these figures, and gloating over their possible appropriation to a "Bethel" or an "Ebenezer." Now "Rusticus" is a Churchman, and he would lay violent hands on these funds. It must be horrible for some persons to read what he has written. How could he, for instance, dare to treat the successors of the Apostles after such a fashion as this?—

Let us calmly take into view the real cost of our existing Episcopate. The maintenance of 27 bishops enhances the annual value of more than 1,500 ordinary curacies, or more than 500 tolerable benefices; the cost, in other words, of the personal pastoral oversight of three millions of souls. I am not finding fault; I am stating the fact. I am not saying that the outlay is culpably enormous. I only say that the benefit of an episcopal establishment is not purchased for nothing. And I think I am justified in adding that the total sum at present paid for the maintenance of the Episcopate will not, cannot, and ought not to be, under any circumstance whatever, exceeded.

The sum of 122,000*l.* equally divided among 27 bishops would give something more than 5,000*l.* as the income of each. But it is not equally divided. The see of Canterbury has 15,000*l.* The sees of York and of London have 10,000*l.* each. Durham receives 8,000*l.* Winchester is to have 7,000*l.* Ely has 5,500*l.* Bath and Wells, Exeter (prospectively), Gloucester and Bristol, Lincoln, Oxford, Rochester, Salisbury, and Worcester, 5,000*l.* each. Carlisle, Chester, Lichfield, Norwich, Peterborough, Ripon, and St. David's, 4,500*l.* each. Bangor, Chichester, Hereford, Llandaff, Manchester, and St. Asaph, 4,000*l.* Those who remember the influence under which this schedule of salaries was manipulated can account for some of the inequalities. Few will justify them in detail. Why should sees with the vast populations of Ripon and Manchester require smaller incomes than Ely, Bath and Wells, or Salisbury? But let this pass.

Begin with the archiepiscopal see of Canterbury. The Primate of all England occupies a great office; his emoluments correspond with his elevation. The Archbishop, literally, "takes tithes of his brethren." He appropriates one-tenth part of the whole income of the Episcopate. His income is equal to that of 180 curates, of 50 fairly-paid incumbents, of the pastors (say) of 300,000 souls. The Lord Chancellor, the highest officer of the State, is paid less by one-third. The reduction, some five, and thirty years ago, of the Lord Chancellor's income was followed by no indisposition on the part of the greatest lawyers to accept the office. I confess I think 10,000*l.* a year, which satisfies the chief lawyer, might suffice (may I presume to call him so?) the chief clergyman of England. I think the income of the Lord Chief Justice of England, 8,000*l.* a year, might support the other Archbishop and the Bishop of London. To Durham I would assign 6,000*l.*, to Winchester 5,500*l.*, rather, however, in deference to great names than from a sense of absolute necessity. To the other English sees I would annex equal stipends of 4,500*l.*; excepting, perhaps (as at present), those of Chichester and Hereford, to which, with the four Welsh sees, I would allot 4,200*l.* each.

There is writing as well as financial writing in his letter, but it is the financial shoe which will pinch. And if it does not, what then? This:—

When, in the early days of a re-Reformed Parliament, the Irish Church Establishment shall have first been dealt with, and the Protestant Episcopate of that country has been placed upon the more modest footing of the English Episcopate in Scotland, as a body not

qualified, by the existing circumstances of the nation, for ascendancy, but entitled to the fullest measure of reverential toleration, then will arise the crisis of the English Church, in its claims to exclusive rank, exclusive endowment, exclusive power; and well will it be then for the Church if she shall have used the brief interval in wisely adjusting her means to her ends, and wiping out the reproach which still rests upon her, as an Establishment at once lavish and needy, at once plethoric in the head and attenuated in the members.

Can "Rusticus" be really a rustic, to write such flat yet wholesome treason?

Just as Church-rates may be presumed to be at the point of extinction, the spirit of intolerance which began and has sustained them has, according to a well-known spiritual law, increased. We have already recorded the cases of Mr. Grant and Mr. Foster, imprisoned on this account. We have now to record a very open and flagrant case of landlord intolerance. The reader will find the particulars in our Correspondence columns, and no language of ours could add to the force with which the victim, Mr. Job Smeeton, has dealt with the case. "You will have the satisfaction," says Mr. Smeeton, at the close of his letter to Mr. Villiers, "of being one of the last of English landlords who turned out of his farm a tenant because he refused to pay Church-rates."

The information contained in the letter which we published last week, with respect to the refusal of Irish Roman Catholics to receive grants for ecclesiastical purposes, has been confirmed by one of the principal Roman Catholic organs in Ireland. The *Limerick Reporter* states, "on pretty good authority," that the "question of disendowment, or partition of the revenues of the Established Church, was rather freely discussed on the occasion of the recent meeting of the prelates in the Eternal City," and adds that there was but one opinion on the subject, "in favour of disendowment." The Irish prelates were (it says) found to be determined adherents of the principle of voluntarism, and "at their next meeting the Irish hierarchy will again give expression to their opinions on the subject."

We should like to know, as a matter of information, how it is that all Churchmen appear to be so terror-stricken in respect to the operation of the Reform Act. We cannot open a Church journal without finding the most mournful vaticinations upon the prospect that is before the Church. This is the sort of talk which we find—we quote from the *Churchman*, but somewhere about the same language is being held in every Church section, and by every Church newspaper:—

We are too well aware of the immense power coming into the hands of those with whom separation of Church and State is a fundamental creed. We know how slight are the bonds which hold Churchmen together at present, and we dread the handle which will thus be given to those whose patience is already exhausted, and who are only waiting for undeniable signs that under the existing connection with the State the Church is perfectly powerless to expand and suit herself to the requirements of the times.

You cannot open a Church journal without finding something of this kind. What does it all mean? Is the Church, after all, not the Church of the people? If not, what is the meaning of the bombastic boasts to this effect? If not, how has it lost the people's affections? But if it be the Church of the people—which these writers know, as well as we do, that it is not—what is the use of all this miserable bemoaning and lugubrious anticipation?

#### THE EVANGELICAL ALLIANCE.

(From our Correspondent.)

AMSTERDAM, Saturday.

Amsterdam, as a city, is sufficiently bewildering to the English visitor, but the proceedings of the present Conference must have been more bewildering still. We are at the close of a week of meetings held morning, afternoon, and evening—of meetings in which the principal speakers have been either Dutch, French, or German, and an English speech quite a measurable exception. For hours together we have been lost in foreign fog, occasionally guessing whereabouts we were by the sounding out of such watchwords as, "Renan," "Colenso," "orthodoxie," "theologie," and "philanthropie." Somebody's indignant expression, when he failed to get information, though he sought it in all directions—"nobody knows nothing"—may perhaps betaken as expressive of the feeling of the majority of English visitors about the week's proceedings. We have met in the morning at nine o'clock in a large hall handsomely fitted up for the Conference, and after prayers in two languages the chairman has announced the order of proceedings, and then papers have been read until nearly one o'clock. Then there has been a pause for an hour, during which time, in the adjoining rooms or garden persons have consumed cigars, lager beer, huge sandwiches, and Dutch cheese.

The bell is rung at two, and again papers. At four the Zoological Gardens receive the visitors to dinner, and in the evening a series of meetings, some upon temperance, some upon other subjects, take place. This has been our life for nearly a week. A mass of information is said to have been given about the state of education in various countries, the religious condition of Christendom, and other matters of interest; but beyond seeing and hearing those who have undertaken to represent their respective localities, English people have not been much the wiser. They modestly say with Dr. Guthrie, "We can't speak Dutch, and we are afraid to venture upon either French or German." It has been very pleasant, however, to many, to see those in the flesh with whose names and works they have been long familiar. Dr. Tholuck, upwards of seventy years of age, so shortsighted that he has had to be conducted to his chair on the platform every day, but walking erect still, and speaking in a firm, distinct voice, has attracted general—one might almost say reverential—regard. Professor Lange, too, has come in for his share of notice, and so has M. Pressensé, M. Bersier, and Dr. Krummacher. Some were not present who were expected, M. Guizot and Merle D'Aubigné being among the notable absentees. It has not been all work. In the evening there have been some very lively gatherings in the gardens surrounding the hall in which the Conference has met. The gardens have been beautifully illuminated, and there has been some very good music. In the gardens lager beer, cigars, and light wine, were the refreshments in general use. Seldom has it been our lot to see so many evangelical smokers assembled together in one place. Some idea of the proceedings of the work may perhaps be gathered from the work set down for the different days of the week. Monday: reports of Christianity in various countries; Tuesday: theology; Wednesday and Thursday: Christianity and nationalities; Friday and Saturday: Christianity and human misery.

A report on the Episcopal Church of Great Britain was presented by the Rev. Canon BATTERSBY. He divided his paper into two divisions:—The doctrine taught in the Church of England, and the religious life of its members. Of the actual teaching of the Episcopal Church, while he recognised the efforts of Evangelicals in propagating sound doctrine, he spoke in rather desponding tones. He said it was clear that sound evangelical doctrine was far from having the preponderance which it ought to have in the teaching of the clergy. He then mentioned a few of the main points of divergence from sound doctrine. Among them were the following:—hierarchy or sacerdotalism, the teaching of "Essays and Reviews," and "a certain pointless, uncertain, neutral class of doctrine which is to be found amongst those who are looked upon as orthodox." Among the signs of religious life among the members of the Episcopal Church, he referred to church-building, to the Bishop of London's Fund, and to the missions of the Church, home and foreign. He concluded by expressing the opinion that they, of the Church of England, were at present passing through a great crisis. He asked the prayers of the Assembly that if it should please God that a period of disrepair should be at hand to the National Church, God would so guide and stand by His faithful servants in it, that they might see what He would have them do.

The Rev. JOHN HOWARD HINTON next read a very interesting paper on Nonconformist Churches. Having given an historical review of Nonconformity, he proceeded to give statistics of members belonging to Baptist, Congregational, Wesleyan Methodist, Methodist New Connexion, United Methodist Free Church, Primitive Methodists, Calvinistic Methodists, and Lady Huntingdon's Connexion. The gross number he conjectured might be one million and a quarter. In conclusion, Mr. Hinton gave his general estimate of the religious value of Evangelical English Nonconformity. He said:—

As the Nonconformists in the Church of England upon the Act of Uniformity constituted nearly the whole of its vital religion, so after their expulsion, they constituted nearly the whole of the vital religion of England, and, with the amplest allowance for the influence of the modern Evangelical party in the Church of England, they do so still. With comparatively small and unimportant exceptions, they have maintained pure doctrine and have abounded in zealous labour. They have produced a considerable number of divines of the highest rank, whether as preachers or authors; and still more is their country indebted to them for a large body of humble, but not ignorant, evangelists. The Evangelical Nonconformists of England have been instrumentally the salvation of their country; without them, after the Act of Uniformity, the whole land must have sunk into the most utter irreligion; without them the Church of England would have known nothing of her comparatively recent revival of Evangelical doctrine, and without them now that Church would assuredly feel the absence of a stimulus to which she is more indebted than perhaps she would like to confess.

The Rev. WILLIAM ROBERTSON, of the Established Church of Scotland, Edinburgh, presented a report on the Scotch Churches. In one portion of his address he considered those religious denominations to which the title "The Scotch Churches" properly belonged. He said:—

The Church of Christ in Scotland is divided into numerous sections: the Established Church, the Free Church, the United Presbyterian Church, the Episcopalian, the Reformed Pre-byterian, the Independent, the Wesleyan, and the Baptist. Of these the three first are by far the most important in point of numbers. The Episcopalian is one of the most inconsiderable, but a large proportion of its adherents, owing to their wealth and position in society, are possessed of great social and



political influence. The others, though equal to any in point of Christian character, comprehend comparatively a small portion of the population. These various denominations are all separated from the Established Church, and from each other by distinctions of more or less importance. The chief distinguishing feature in the Episcopalian Church, so far as the High-Church party is concerned, is the dogma of bishops, priests, and deacons, which by some is pushed to such an extravagant extent that it is held to be absolutely essential to the existence of a Christian Church. Not a few of the clergy, however, and by far the greater portion of the laity, have no sympathy with this exclusive pretension, which would expel from the Church of Christ the whole of the Protestant world with the exception of one comparatively small denomination. With regard to the numbers respectively connected with each of the various denominations, the following conjectural statement was given:—Church of Scotland, 1,426,280; Free Church, 739,035; United Presbyterian Church, 391,449; Episcopalians, 59,000; other churches, 236,000; total, 1,425,480. From the increase of liberality in the Churches, the speaker argued an increase of religious life.

Dr. THOLUCK said in reference to Germany that his memory went back during a period of sixty years, during which time he had seen the rise and fall of several forms of infidelity. He had seen their appearance and disappearance, and it was now in his old age a blessed thought to him that the last of these forms of infidelity was already passing away. He could speak in hopeful tones of Germany, including Saxony, Hanover, the different States of Prussia, and German Switzerland. The pulpits were now occupied by preachers who took at once intelligent and orthodox views of theology.

Mr. CARASCO, one of the companions of the late Matamoros, in an impassioned address, referred to the religious condition of Spain. He dwelt upon the thralldom in which the people lived, religiously and politically. They were completely enslaved by priestism, and he entreated Christians of all nations to interest themselves in the sorrows of his unhappy country.

Professor ST. HILAIRE, Paris, in a very eloquent address, alluded to the condition of evangelical religion in France. He said in 1827 in Paris there were only 3 churches where the Gospel was preached. In 1857 there were 16 churches and 18 preachers. In 1867 there were 46 churches, with 70 preachers and teachers. He spoke in high terms of the agency of colportage, and of the facilities afforded by the Emperor for the evangelisation of the country.

Mr. GROEN VAN PRUSTRER, the Dutch statesman and historian, in a speech which was received with great enthusiasm, alluded to the position of Holland in past times as a place of refuge for the persecuted, as the home of the Gospel, and of the standard of the House of Orange. He asked all to unite in praying for Holland that she might be able to shake off the yoke which at present compelled the Church to endure blasphemy on condition that blasphemy tolerated the Gospel. The tendency of things at present was to introduce morality independent of religion, into the national schools. He then spoke of the prevailing ideas of nationalities. What was the point of these nationalities? It was the possession of a common language, as if in a family where infidelity and vice were rampant there could be unity because all spoke the same language and dwelt under the same roof. We should in this way have numerous individualities—a concourse of atoms. There would be a number of sheep led by shepherds who will allow them to feed in the green pastures of vice and infidelity only that they may lead them the more easily to carnage. He concluded by calling upon all to encourage and promote the Christian nationality. The future was the Lord's, but all should be found helpers of the truth.

The Rev. Professor McCOSH read a paper upon moral philosophy in Great Britain in relation to theology, in which he exhibited some of the false notions that have risen up, or are rising up in the country. He did not wish to leave on his hearers the impression that he was speaking in a spirit of despondency or of fear. The English mind had always been peculiarly sensitive as to the practical tendency of every philosophic doctrine. It was in reference to its bearing on morals that British ministers, English and Scottish, first saw the defects of the philosophy of Locke, and when the British public began to see that the new philosophy tended to undermine the fundamental principles of morals, it was certain that they would turn away from it with loathing. Its triumph was only partial for the present, and could only be temporary. As to speculative infidelity, he could testify that never were the churches of Great Britain, as a whole, in a state of greater liveliness or better equipped for meeting the evil. The paper of Dr. McCosh was intended to show what view Protestant divines in Great Britain were disposed to take of the specially French question, "Is there a morality independent of the Gospel?" He said there was a morality prior to the Gospel, and in a sense independent of it, but he did not plead for a morality which rendered the Bible unnecessary, or which could justify the sinner apart from the Gospel.

The Rev. Dr. STEANE read a paper upon religious liberty. He thus referred to the evils resulting from State patronage of religion:—"It is a calamity when the magistrate becomes a persecutor, it is a greater when the spirit of persecution seizes on the minds of the ministers of religion. And yet I need not scruple to affirm that this has always been the effect of favouring one class of religionists above all the rest. The instance does not occur in history, except perhaps once only, in which a body of religionists having in their hands the power of the State did not become persecutors. It is a pinnacle of infinite peril on which a Church is placed when she is exalted to a co-partnership with the State in its emoluments and powers. Instead of being what every Church

should be, a loving sister in a sisterhood of Churches, she grows into a haughty mistress, loses her native loveliness, despises her pristine simplicity, and plays the tyrant. The history of all the State Churches of Europe, as well Protestant as Roman Catholic, is written in tears and groans and blood. The miseries and torments are not to be told which have been inflicted upon peaceable and conscientious dissenters from Established Churches at the instance of ecclesiastics. And all the outbreaks of persecution that have been witnessed in our time, from the incarceration of the Madiai in Tuscany, and Matamoros in Spain, to that of the Baptists in such petty States as Mecklenburg and Schaumburg-Lippe, have originated in the jealousies of the dominant religion. In truth, the magisterial power has almost invariably acted in such cases at the instigation of the ecclesiastical. Pontius Pilate would have delivered Jesus Christ from death, but the priests demanded that He should be crucified."

On Sunday last sermons were preached in various churches by some of the most eminent of the ministers who have attended the conference. Several meetings of an evangelistic character have been held, and have been addressed by Lord Radstock, General Alexander, Mr. Baxter, the Rev. J. H. Wilson, and the Rev. F. Tucker.

#### THE ESTABLISHMENT AND CATHOLICITY.

We are requested to insert the following letter, which did not appear in the paper to which it was addressed:—

TO THE EDITOR OF THE SPECTATOR.

Sir,—The *Spectator* is a welcome guest in many Nonconformist homes, where its catholicity is highly appreciated, although its occasional references to Nonconformity are not always "according to knowledge." Perhaps you will allow me a few lines of comment on the paragraph, in your article on the University Tests Bill, which refer to possible reunion of the Free Churches with the Establishment. "If it were not for old grievances," you say, "the Protestant Dissenters might at almost any moment be reconciled to the Church." And again, "The Church of England can comprehend all Christians who, on the one hand, do not submit themselves to Rome, and, on the other hand, do not regard Episcopal government as positively wrong."

A somewhat intimate acquaintance with several of the Dissenting communities enables me to give an unqualified contradiction to this view of the case. It is true that the memory of past persecution is not without its influence, and that diocesan Episcopacy (especially in its Anglican form of spiritual peers, appointed not by the Church but by the State, and "exercising lordship over the people") is still, to say the least, distasteful; but these are not the main grounds of our dissent. The great impulse in the direction of Christian unity, which is one of the most important signs of our time, has not been without its effect amongst us. But so long as the Holy Communion is, by the rule of the Anglican Church, denied to all but her own members, intercommunion being sought for with the Greek and Roman hierarchical corporations, but refused to the Free Churches of England; and so long as the Christmas Carol and the Easter Hymn are mingled in her worship with the "saying or singing" of the narrow intolerance of the Athanasian Creed, so long will the Establishment seem to us rather an obstacle than a help towards the lost unity.

We believe in the Catholic Church, but not in "national Churches," created by human law, and supported by compulsion.

It is, then, for reasons grounded not upon the past but on the present, not on forms but on principles, that half the worshippers of England were found outside the Anglican pale, that Nonconformist senior wranglers have foregone the fruits of their labour, and that, in spite of the attractions of the "social superiority" to which you refer, the Free Churches are rising on all hands. The best friends of Church unity are the friends of Church reform.

I am, Sir, &c.,  
H. C. LEONARD.

Edgbaston.

#### THE HOLY PLACES AGAIN.

(From the *Examiner*.)

The Bishop of Rochester has appealed for pity to a sympathising audience near Wolverhampton. We learn from him that it is "a great shame" to say what has been said of the money spent on the maintenance of the Holy Places wherein bishops lay their heads. He had seen remarks. If they were ours, he may have seen also a fair statement in them, that "some of the cost incurred at Danbury represents merely the value given and taken in a simple exchange of old buildings for new." He might, therefore, have spared the information that old houses had been sold. Perhaps he would, if his case stopped there. But there was, in fact, the beginning of it. He had to go on and show that he was a case for pity; that instead of an apron he might carry a board before his legs to say, "Kind Christian Friends, I have been deprived of a house cruelly sold over my head at an Alarming Sacrifice." None but a bishop can tell how a bishop feels, in matters of meat, drink, and lodging, so that we must let this unfortunate apostle, who has had thirty thousand five hundred pounds spent upon the comfortable shaking down of his pillows at Danbury, put his own sad case to the kind Christians who can shed a sympathising tear.

They sold the old residence of the Bishops of Rochester for—(a clergyman—"Half its value")—for half its value! Why, they could have sold it for four times as much if they could have waited. They sold it, and they bought another with a good part of the money. Well, then, I think it is a great shame to say that we have been laying out all the money that ought to have been spent upon hard-working curates upon bishop's residences. They did no such thing. They were ignorant of the transactions; and if they had waited till now they might have supplied four bishops' residences out of the same sale, without in the least infringing upon the hard-working curates—(applause)—whom I am the first

man, and not the last, to consider. (Renewed applause.) Well, but I had a residence besides that, given to the Bishops of Rochester by some great layman in former days—some 200 years ago—which would have served me very well to have done my duty under the shade of the cathedral, there to take a part such as a bishop likes to take in the heart,—for a cathedral is the heart of his diocese. (Applause.) Well, what did they do with that? One morning the good people of Rochester arose from their beds and found that the bishop's residence had been sold for 1,000*l.*, whilst any one of them would have been glad to have given 2,000*l.* or 3,000*l.* for it that day. And so that did away with my chance of living close under my cathedral, a duty of every bishop.

Here, then, is at least one bishop who cannot do his duty for want of another palace. It is "a duty of every bishop" to live close under his cathedral, and for want of a palace to lay his head in the holy man finds it impossible to live in Rochester. There was a bishop of the Church, and one of some repute too, who, for want of a palace in Corinth, lodged with Aquila, the tentmaker, and helped him in his trade. We will not say that—rather than not do his duty—it would become a bishop to take lodgings with a cobbler, and, if need were, help him to make shoes; though we do think that a pair of shoes would have been as creditable and useful a performance as the bishop's speech seems to have been. But if it be the duty of the bishop to reside at Rochester, we suppose that there are houses in Rochester as well as in London where, for want of a palace, there is an episcopal address at No. 5 in a street, and 27*½* in a square.

The want of palaces does not keep bishops out of London, though the "duty of every bishop" be to "live close under his cathedral." True, the clubs are a sort of palaces, and there is the Palace of Westminster. There are Parliamentary duties. It is requisite to show that the demand for increase of the Episcopate is chiefly an affair of establishments and salaries, and is not wanted in the vulgar way of an addition of a separate caste of bishops, who work hard and can have their houses made fit for their use at a less cost than thirty thousand pounds. For these and such uses the Palace of Westminster must draw bishops to London; but the stronger attraction is in palatial Pall-mall. A street of palaces is a magnetic battery that makes its force felt even upon the remotest bishop in the colonies. There is a herb, valerian, that is said to draw to itself all cats within even the faintest scent of it. Come to it they must, and roll themselves into it with a supreme enjoyment. In Botanic Gardens within reach of cats, it has to be grown under wire strong enough to bar them out. What a valerian bed is to the cats a street of palaces is to the bishops. If it were possible to invent a trap that could discriminate, as every pious Churchman does, between bishops and other men, it would be good to set it at each entrance to Pall-mall, and employ a brigade of the Humane Society to release the truant bishops as fast as they are caught, and return them to the shelter of the cathedrals under which it is their "duty" to live. But many things are desirable which are not possible. No cat is content with its own tiles. For utterance of the shrill masculine lament now under consideration, my Lord of Rochester had even strayed as far as Wolverhampton.

Curious, too, is the last loud note of the natural cry. There was a blundering haste, bad bargaining; by waiting a little, four times as much might have been got for the old property: enough to build four bishops' palaces instead of one. There is a climax. The fourfold receipts would have suggested, perhaps, some different use to the bishop who had no better sense of the dignity of his office than to work as a tentmaker. But the first image suggested to the bishop's mind when he thinks of four times as much money, is four times as many palaces. So it is said of a respectable man, that when he had a little money to spare he went to his coachmaker and ordered "some more gigs."

#### THE PAN-ANGLICAN SYNOD.

Several colonial bishops are at present in London, and the Cape mail just arrived has brought the Bishops of Grahamstown and the Orange Free State. The Bishop of New Zealand is on his way to England. The Bishop of Honolulu will be here in about a fortnight. It is expected that about eighty bishops will be present at the Pan-Anglican Synod which is to be held at Lambeth in September. At the request of the Archbishop of Canterbury, the inauguration sermon will be preached by a bishop of the United States of America, and Dr. Whitehouse, Bishop of Illinois, has been selected for the purpose.

The *Church News* says:—"We are enabled to inform our readers that amongst subjects likely to be considered at the Pan-Anglican Council are the following:—1. The Relations of Colonial Churches with the Mother Church. 2. Appeals from Colonial Courts to the Archbishop in person. 3. The Reform of Convocation. 4. The Relation of the Church of England with the rest of Christendom. 5. Corporate Reunion. 6. The *congé d'élire*. 7. The Restoration of Wesleyans to Communion with the Church of England. 8. The Royal Supremacy and the Court of Final Appeal. And possibly—though at present there is some doubt on this point—(9) Ritualism. If their lordships sit only for three days there will be great difficulty in discussing a third of these grave subjects efficiently. The Holy Communion will be celebrated every day in the Chapel of Lambeth Palace during the Council's session, previous to which *Veni Creator Spiritus* will be sung, and we believe that each bishop *more antiquo* will be attended by a chaplain and possibly by a notary."

On this the *Churchman* remarks:—"We have reason to doubt the programme thus authoritatively put forward by our contemporary. The first subject mentioned will of course occupy the attention of the



Council, but the second is very incorrectly expressed, and the third is entirely erroneous. As to the fourth, we understand that the bishops will confine themselves to a reaffirmation of the faith as based on Scripture and defined by the councils of primitive and undivided Christendom. It is not intended to deal with the *congé d'élire* or Ritualism; and, as to the Wesleyans, it is probable that there will be only a general resolution affecting Dissenters of other denominations also. It is to be feared that the eighth question will not be trenchoned upon. In what form the case of Dr. Colenso will be considered is, we believe, as yet undecided. It will probably depend in great measure on the numerical strength of those bishops present who are themselves not exposed to the terrors of *præmunire*."

**A CHURCH-RATE QUASHED.**—On Wednesday, the 14th August, Mr. Stuart, of Hull, appeared before the magistrates at Beverley, Yorkshire, on a summons for non-payment of 3s. 1½d., or rate for an instalment of 1,700l., borrowed under 3 Geo. IV. c. 72, for enclosing, &c., a new burial-ground for St. Mary's, Beverley. Mr. Bennett, of Serjeants'-inn, appeared for Mr. Stuart, and it appeared that the land had been given by a Mr. Myers, and that an application was originally made to the Ecclesiastical Commissioners for a loan to enclose the new churchyard. The Commissioners said they had no power under the Act to lend money for land given, but that Mr. Myers might make a nominal sale for 5l., and then they could lend. Accordingly the churchwardens went through the farce of buying five acres of land for 5l., and the Commissioners then lent the money. Mr. Bennett contended that it was a farce, and that the farce could not change the essential character of the transaction, which was a gift, and that if the Commissioners could not lend for a gift the proceedings were void and the rate bad. It appeared also that a large chapel had been built in the ground and included in the estimate, but not in the notice of vestry. The bench held the objection *bono fide*, and, without giving any opinion on its validity, dismissed the summons.

**OPPOSITION TO CHURCH-RATES AT GREAT BERRHAMSTAD.**—The opponents of these rates met in the Town Hall, on Tuesday evening last week, pursuant to public notice. Mr. Healey was called to the chair. The chairman said they had met to settle matters of accounts, and other routine business. He was happy to say that the money at command far exceeded what was required. They were willing to pay any one who required it all the costs incurred in having their goods seized for the rate. He thought the costs in some of the cases ought to be paid, and they were quite ready to pay them. Mr. Jones said he had asked several persons if they wished to be paid the expenses they had been put to, and they said they did not, and that they thought it an honour to suffer in such a cause. Mr. Healey expressed the pleasure he felt at the spirit manifested. In regard to their present position in reference to the local rate, it appears that while the churchwardens have proceeded against ratepayers for small sums, they have not proceeded against the railway company, from whom they claim some 30l. That was a rather curious position. The church clock was undergoing improvement, and he supposed the churchwardens acted under the idea of giving them the benefit of it. That was certainly more consistent than calling upon those who do not go to church to pay for the expenses of the services, and even for the sacramental bread and wine. The chairman then referred to the subject of compromise, and maintained that there could be none. The compulsory power in regard to these rates must be wholly abandoned. Nonconformists had no wish to regulate the internal affairs of the Church of England. In a few months the ratepayers may be called upon to make another rate. He wished to declare his individual determination, come what might, to fight this battle more vigorously than ever. (Cheers.) They would be in a position to do more in the vestry than they have ever yet done. He (the chairman) would not undo anything he had done in this local contest. He thought that nothing was more to be lamented in any country than that the people should evince no interest in the politics of the country. He had no doubt but the committee were prepared to fight the battle over again if needed. Subscriptions were received, and in several cases in which the sum promised was larger than was necessary, only part of it was taken. It was proposed by Mr. Holt, and seconded by Mr. Jones, that an Anti-Church-rate Association be organised to conduct any future contest that may arise. The resolution was carried unanimously.—*Bucks Advertiser*.

The *Natal Times* reports that on a certain Sunday the Bishop of Natal and party attended Divine service at the Wesleyan Chapel, Ladysmith. The service was conducted by the Rev. G. Blencowe.

**AN INDIAN CHURCH PATRON.**—His Highness the Maharajah Dhuleep Singh has presented the Rev. C. H. Shaw, late curate of Beccles, Suffolk, to the living of Hatherop. The preferment is worth 300l. per annum. The Maharajah and the Maharanee appear to be attached members of the Church of England.

**ROMAN CATHOLIC PAUPER CHILDREN.**—From a preliminary return recently issued, it appears that the number of Roman Catholic children received into the workhouse of the metropolitan district during the seven years ending 31st December, 1866, was 10,044; the number of such children retained in the workhouse, 558; the number discharged, 7,776; and the number transferred to the district school, 1,710.

**CHRISTIANS IN TURKEY.**—At a meeting of the Society for the Propagation of the Gospel, held at Maidstone on Tuesday, his Grace the Archbishop of Canterbury said:—"You all know the Sultan has

been here lately, the enemy, or supposed enemy, of Christianity. I was informed by the Prince of Wales a few days ago, that in answer to an entreaty to him to protect his Christian subjects, the Sultan's answer was—and a most remarkable one—"I will not only protect my Christian subjects, but I will protect Christianity." I think that a most remarkable answer."

**REVIVAL OF A BAD CUSTOM.**—The privileges obtained by the passing of the Offices and Oaths Bill will not be suffered to fall into abeyance by the Corporation of Dublin. On Saturday the Finance Committee moved a report recommending that application be made to have seats set apart in Marlborough-street Roman Catholic Cathedral for the accommodation of the Lord Mayor and the members of the municipal body, who will appear on the first opportunity in their robes of office.

**ENDOWMENT OF THE CATHOLIC CLERGY.**—An Irish paper which has at times supplied special information on the ecclesiastical affairs of the Roman Catholic Church—the *Limerick Reporter*—states, "on pretty good authority," that the "question of disendowment or partition of the revenues of the Established Church, was rather freely discussed on the occasion of the recent meeting of the prelates in the Eternal City," and adds that there was but one opinion on the subject, "in favour of disendowment." The Irish prelates were (it says) found to be determined adherents of the principle of voluntarism, and "at their next meeting the Irish hierarchy will again give expression to their opinion on the subject."

**A PREACHER'S STRATAGEM.**—On Sabbath evening last, the inhabitants of the fishing village of Embo, near Dornoch, were taken by surprise upon hearing the sound of a flute emitting the plaintive strains of "Martyrdom." The villagers came out like bees, astonished at such unwonted sounds; but, once collected around the player (who was no less than the Rev. Duncan Stewart, the worthy minister of the parish), their attention was soon riveted by a Gaelic sermon, delivered with soul-stirring energy and point. The *ruse*, but for which the preacher's object might have failed, turned out a complete success—so much so, indeed, that he will likely be induced to pay them another visit without being under the necessity of using his flute to attract an audience. Probably this is the first sermon the villagers have heard from a Moderate clergyman since the Disruption.—*John O'Grady's Journal*.

**SALARIES OF THE AMERICAN CLERGY.**—The salaries of clergymen have been made a subject of investigation by Mr. Amasa Walker, of Massachusetts. He has taken the trouble to ascertain the salaries of one thousand preachers of various denominations, living in eighteen different States. They vary in amount from 300 to 5,000 dollars a year. The salaries paid in 1860 and in 1866 were taken by him for the purpose of comparison, and as the result of his investigation he states that the average salary of these clergymen in 1860 was 772.38 dols. and in 1866 907.28 dols. The amount of gratuities they received amounted annually to 32.77 dols. He thinks that clergymen's salaries have not increased in proportion to the increase of the necessities of life and also of the pay of men in other pursuits, and concludes that many clergymen must suffer severe privations. He adds that if complete statements could be made of the salaries of all the clergymen in the country for 1860 and 1866, the average would not vary greatly from that above stated.

**FREE SUNDAY AT THE CRYSTAL PALACE.**—On Sunday afternoon about 10,000 of the skilled artisans of London, their wives and families, assembled at the Crystal Palace, it being the free Sunday granted by the directors every year to the officers of the trade societies and other organisations of workmen. These tickets are necessarily limited in number, and are distributed through the agency of the National Sunday League. The Palace was opened at one o'clock, from which hour until dusk the visitors promenaded the building and grounds, the latter and the picture-gallery being greatly patronised. During the afternoon some short addresses were delivered from the platform on the great orchestra on the advantages that would accrue to the working man were the palace, museums, and art galleries thrown open to them on the Sunday afternoons. In the evening a selection of sacred music was performed on the great organ. The second and last free Sunday for the season is next Sunday for the friends of shareholders, for which the tickets are also distributed under the superintendence of the Sunday League.—*Times*.

**A VICAR ON CHURCH-RATES.**—To those of the clergy who hold "strong" opinions in favour of Church-rates, we may commend an address lately delivered to his congregation by the vicar of Leamington, the Rev. Mr. Craig. This gentleman—wiser than many of his brethren—recognises the fact that the Church of England is "in a state of transition," and justly believes that the time is fast approaching when the compulsory collection of Church-rates must come to an end. He therefore advises his people to prepare themselves for the exercise of the liberality and self-sacrifice which characterise Nonconformist bodies in reference to the maintenance of religious worship. It is time, Mr. Craig thinks, that Churchmen "should educate themselves in the principle of giving, so as to be prepared to sustain those burdens which must inevitably fall upon them." It could be wished that others of the speaker's co-religionists—both clergy and laity—were impressed with this wise foresight, and animated by the same spirit of justice. Having got rid of Church-rates in Birmingham, and there being no chance whatever of their re-imposition, we are not directly interested in this question; but, for the sake of the Church at large, for the peace of the country, and on the ground of justice to Noncon-

formists, we cannot cease to hope that next session may witness the abolition of an irritating and obnoxious impost which is a constant source of weakness and danger to the Church itself.—*Birmingham Post*.

**SCHOOLS AND POOR-RATES.**—The Rev. Canon Parr, vicar of Preston, has been summoned by the overseers for having refused to pay the sum of 7l. 0s. 3d., the amount of a rate laid upon Vauxhall-road and Avenham-lane schools. The solicitor for the Preston Union prosecuted, the vicar conducting his own defence. After proof of the legality of the rate had been put in, the vicar addressed the Bench, remarking, in the course of a very long and able speech, that he thought that "all the schools of a religious character in the town, all the schools connected with the Church which he had the honour to belong to, and the Nonconformists, and the Catholics," ought to be exempted from any obligations of the kind. The Bench confirmed the rate, the chairman saying that the magistrates felt the hardship of the case, and that they were obliged to the vicar for the handsome manner in which he had conducted his case. It is expected that the rev. gentleman will appeal against the decision.

**RITUALISM.**—The Bishop of Durham preached at the consecration of a new church at Harton, in his diocese, last week, and availed himself of the occasion to express very strong anti-"Catholic" views. He characterised as foolish any attempt to portray by material means that God who is a Spirit—an attempt which must ever result in lowering man's conceptions of the Deity instead of exalting them. The consecrated elements of the Lord's Supper were not to be worshipped. They remained after consecration what they were before—bread and wine. They were not the body and blood of Christ, but were wholly outward and visible signs to enable the believer the more readily to feed upon Christ by faith in his heart. And they who would turn the Lord's Table into an altar, and would exalt the minister into a sacrificing priest and represent the elements as objects of adoration, grievously mistook the nature of the sacrament, and by their gross and carnal views substituted idolatry for the true worship of God, who is a Spirit.

**BISHOP COLENZO AND BISHOP TWELLS AT NATAL.**—The last Cape mail brought the following news:—Bishop Twells, immediately before his return to England by the present steamer, had been armed with authority from the Bishop of Capetown as Metropolitan to officiate and have jurisdiction in Natal. Dr. Twells had again visited that diocese, and much ill-feeling had again been exhibited between his friends and those of Dr. Colenso. Dr. Twells was determined to preach in the Pietermaritzburg Cathedral, but Bishop Colenso's churchwardens were resolved that he should not do so, and had new locks put upon the doors. However, Dr. Twells obtained a judge's order for access to the cathedral, and on Saturday, June 29, the sheriff attempted to gain admission for him, but Dr. Colenso's party barricaded the building, and defeated the sheriff. On Monday, June 30, the door of the cathedral was broken open by means of sledge-hammers, and the sheriff gained admission, and gave the men who had garrisoned the building into custody. Dr. Twells preached there the same day, both in the morning and afternoon, before the Lieutenant-Governor and Mrs. Keate. Dr. Colenso held a late morning service in the cathedral on the same day.

**THE RITUAL COMMISSION.**—The *Record* has "the satisfaction to know that the commission has in effect decided that the use of the sacrificial or 'mass vestments' is inconsistent with the doctrines and usages of the Church, and that no exceptional legislation can be allowed either in parochial churches or private chapels without compromising the truth in defence of which our great Reformers laid down their lives. The first resolution in regard to parochial churches was carried by a majority more decisive than could be expected in a commission manipulated by Mr. Walpole. The second resolution as to proprietary and private chapels was carried by a narrow majority of two. We are happy to state that on both occasions the Archbishop stood firm to the principles of the Church, and saw the peril of allowing her uniformity to be overturned in favour of those who openly avow that they would prefer reconciliation with Rome to reconciliation either with orthodox Anglican Nonconformists or Scandinavian Protestants. . . . On the whole we have reason to feel thankful for the measure of success obtained. But we must remember that the battle is not over, and that but for Lord Shaftesbury's Vestments Bill, and the speech by which it was introduced, we should have had no commission and no report."

**SIR HERBERT EDWARDES ON CONVERTS IN INDIA.**—Sir Herbert Edwardes, K.C.B., addressed a large gathering of the clergy and gentry of Hertfordshire, at a lawn meeting, held at Watton Woodhall, the seat of Mr. Abel Smith, M.P., on Monday afternoon. The meeting was in aid of the Church Missionary Society, and Sir Herbert Edwardes, in his address, controverted certain notions that had got abroad of the failure of missions in India. He could bear his testimony, he said, to the fact that the missionaries were an earnest, self-denying, conscientious body of men. With regard to the native Christians, they were of two classes—Romanists and Protestants. The Romanist converts, known in India as Portuguese Christians, were easily made after the manner of Xavier, who boasted that he had converted a village in a day, and baptized 10,000 in a month. These Romanist Christians, of whom there were a million in the country, were persons of very bad character, and no European would employ them because they were not trustworthy. They were also as much heathens as before their so-called conversion,



for the distinctions of caste were maintained among them, even in their places of worship; while Juggernath and Shiva had been substituted by a Virgin blackened to suit the climate, and drawn about on a car in the same manner as the old idol. The Protestant converts were of a different sort. They were carefully trained in the principles of our religion, and were not admitted to baptism until they had given proof that they had cast off their old idolatry, with its vices. As a matter of experience he (Sir H. Edwards) could state that in the observance of Christian duty, and the value they set on Christian privileges, they were far in advance of our congregations at home.

**AN IRISH BISHOP ON THE IRISH CHURCH.**—The Bishop of Killaloe (Dr. Fitzgerald) in a charge just delivered, refers to the Irish Church question and the issuing of a Royal Commission. He warns his clergy against supposing that anything that can be done in the way of altering the management of the Church property will stop the outcry for the overthrow of the Church. No manipulation of the revenues would affect the principal cause of danger, and fresh sacrifices would be useless. The unhappy revival of certain vestments, ceremonies, and ornaments in the Church, the innovations of Dr. Pusey, would not "conciliate Rome so long as there was not a full and unconditional surrender to the Papacy, while they naturally excited a great deal of alarm among the members of their own Church." He was not of opinion that changes should never be made. Metrical hymns had been introduced within his memory and were denounced at first as Methodistical, but few now doubted their propriety. The people formerly sat while singing. But old-fashioned dresses were neither good nor necessary, and strange ornaments and ceremonies gave offence. The present Ritualist movement was the unwholesome reaction from a previous state of supineness, and led men to attach themselves to the material rather than to the immaterial and spiritual. Dr. Fitzgerald was the close friend and chaplain of the late Archbishop Whately, and generally agreed with him in opinion.

**THE STONING OF A MISSIONARY IN IRELAND.**—A case of assault on a Methodist minister in Granard (lately alluded to in the House of Commons) has engaged the attention of the magistrates in that town for three days, by direct instructions from the Irish Government. Forty-five summonses had been taken out; and the statement of the Rev. Mr. Campbell was that when passing through Granard, where he had not preached and did not intend to do so, his gig was surrounded by an excited mob, shouting and calling him, "Garibaldi," "Antichrist," and "Old Devil." They threw stones at him, which flew numerously. He was cut on the back of the head and leg. The police attempted to arrest an individual, and in doing so left him without protection. Finally, he escaped, leading his horse, and some way outside the town met a man with a cart, who also stooped for a stone and flung it after him. He had lost his hat, and, not knowing the country, went astray, but was given shelter by a Mr. Kelly. His head was bleeding nearly all night. A discussion arose among the magistrates during the inquiry, Colonel Greville-Nugent, M.P., the chairman, expressing his belief that "people who go about the country disparaging other people with regard to their religious principles, often cause riots and a great deal of harm"; and a Mr. Slater, on the other hand, insisting that "when an individual does not intend to commit a breach of the peace, and does not do so, he may pass through any part of the country without receiving offence from his neighbour." It was argued on Mr. Campbell's behalf that the question of the legality or propriety of street-preaching did not enter into the case, as he had attempted nothing of the kind. After two hours' consultation, the chairman intimated that the bench were "divided upon the question of riot," and the Crown prosecutor asked that the accused be still held to bail to give him the opportunity of consulting the Attorney-General as to what should further be done. The matter stands over until the 18th of September.

**WESLEYAN REFORM UNION.**—On Tuesday, the 20th inst., the forty-ninth meeting in connection with the above union was held in the Philadelphia Chapel, Sheffield. The statistics of the union give the following totals:—285 chapels, 602 preachers (127 on trial), 661 leaders, 9,175 members (on probation, 648), 182 schools, 3,557 teachers, 782 of the teachers being members of the church; 17,961 scholars, of whom 121 have joined the church during the year. There was a decrease of 5 chapels, an increase of 24 preachers, a decrease of 31 preachers on trial, increase of 1 minister, decrease of ten leaders, increase of 4 members, increase of 239 members on probation, decrease of 6 schools, decrease of 12 teachers, and a decrease of 704 scholars. The total increase was 694, and the total decrease 690. The reason of the senior Sunday-schoolers absenting themselves just at the time when it was important they should remain was inquired into, and various means were suggested, such as Bible-classes and special services, as calculated to retain a hold upon the senior scholars. A resolution was carried by a narrow majority objecting to the use of the term "reverend," or any other prefix or affix, to the name of any person in the publications of the society. The committee had united with other Dissenting bodies in endeavouring to rescue Bunhill-fields Burial-ground from passing into the hands of the Ecclesiastical Commissioners. The other business was of a formal character. The meeting was adjourned until the following day at nine o'clock, when, after devotional exercises, a discussion was opened of a business character, relating to the editorial direction of the magazine of the union. Efforts to introduce the observance of the sacrament as part of the definition of a church of Christ, and attendance

at class meetings as a necessary condition of membership, were defeated. The reports from the various districts differed in character, but the bulk were somewhat discouraging, and the brethren manifested an earnest desire to discover the sources of evil. A cheerful confidence was unanimously evinced as to the future, and personal resolutions were avowed to labour to achieve success. A resolution not in the programme was interjected amidst the concluding business of the meeting, authorising the committee to open friendly communications with the Society of Friends. It was then resolved—

That this meeting, deploring the prevalence and evils of intemperance, and anxiously desirous of counteracting them, would affectionately urge the officers and members of all union churches to give their full countenance and aid to the temperance cause, and in its various forms of Sunday closing, Bands of Hope, United Alliance, &c.

This concluding the programme of the delegates' meeting, resolutions of thanks were passed with great cordiality.

**MR. MONCREIFF, M.P., AND BISHOP COLENSO.**—A correspondence on a subject, elucidated by the following extracts from the letters themselves, has just passed between Mr. Moncreiff and Bishop Colenso. The bishop writes to Mr. Moncreiff:—"My attention has been called to an address delivered by you to the Young Men's Christian Association, at Glasgow, on January 14. In that address you have charged me indirectly with dishonesty, duplicity, and cowardice, and you have stated directly as follows:—'I have not read Bishop Colenso's book, I must fairly avow. Bishop Colenso doubts whether the Pentateuch is inspired. It is a strange doubt for a Bishop of the Church of England.' I venture to think that, before attacking publicly in this way an absent man, it would have been right for you, as a Christian addressing a 'Christian Association' of young men, to have first assured yourself of the truth of the accusations which you have made against me by first reading the book which you confess not to have read. In a letter published in the *Guardian* about two years ago, when I was in England, I gave a positive contradiction to a similar statement made in that journal, as I now do to yours." The bishop, while not acknowledging that every word of the Pentateuch is inspired, and doubting that certain portions of it are of Mosaic authorship, admits that as a whole it is inspired, and calls upon Mr. Moncreiff to prove that he has denied or doubted the inspiration, or publicly express regret for his grave misstatement. Mr. Moncreiff replies in a lengthy epistle, from which we make the following extracts:—"Your lordship explains your view in substance to be as follows—That the Pentateuch is not the work of a single writer, or of a single age; that portions of it were not written by Moses; that you never denied or doubted the inspiration of it—rather the inspiration of its (unknown) writers; and that the Bible generally is not infallible. I had previously understood these to be your opinions, with one important addition—namely, that you hold the history—or, as you call it, the story—of the Pentateuch to be in the main false—only not fictitious, because the writers did not mean to deceive; but full, in your own words, of 'difficulties, contradictions, improbabilities, impossibilities.' These, in fact, were the reasons which led me to think and to say that you doubted the inspiration of the Pentateuch. I cannot therefore admit that I did your lordship anything but justice in the representation I made of your views, and I have no doubt that the public accepted that representation in the only sense in which it was made. The second ground of complaint is that I said that your lordship's doubts are strange to be entertained by a bishop of the Church of England. Excuse me for still thinking that they are so, and entertaining and expressing that opinion without implying any personal discourtesy. If the views your lordship has published are the teaching of the Church of England—I speak of her teaching, not of her law, or her want of law—if the Church of England teach her people that the Pentateuch is partly a myth and partly a forgery, positively false in most respects, and possibly false in all, I was wrong. But if these books are read in the hearing of the congregation as the Word of God, in order that the people may accept what they contain as revealed by God Himself, and if in the very articles of the Church they are, with the rest of the canon, referred to repeatedly as the only infallible standard, I must be allowed to think it strange that a bishop of the Church should teach his flock that this standard is mainly false in itself, and its supposed inspiration a delusion and a dream. I am sorry, therefore, not to be able to give the retraction which your lordship has done me the honour to ask for."

**THE BISHOP OF OXFORD ON SUNDAY-SCHOOL TEACHING.**—A conference on Sunday-schools was held in the Isle of Wight on Thursday last, at which the Bishop of Oxford presided. At the close of the discussion, in which several clergymen and gentlemen took part, the bishop said many useful hints had been thrown out, and pre-eminently those which pointed out the need of sympathy between the teacher and the taught if any good at all was to be done. It seemed to him, in the first place, that they must divide the children who came to the Sunday-school into different classes. Those who were taught during the week should be treated in a different manner to those who came only on Sundays. In great towns, perhaps, they could not get a poor ragged set of children together on any other day, and such they should really and definitely endeavour to teach. Those whom they had under their care every day in the week they should, as much as possible, avoid teaching on Sunday. Sunday was as much a day of rest for children as for grown-up persons, and it was a mistaken idea to take children, whom God had made volatile, who could not be still for a

moment, because it was not their nature, who were always dropping off to sleep on the benches they sat upon, because they needed sleep, and would begin to whisper and laugh, just as the bee needed to buzz when he flew about—it was a mistake to make children whom God had made in this way, to set them on a hard bench, and to make horrid faces at them when they began to buzz, or to knock them on the head when they went to sleep. In his experience Sunday-school teachers failed very much on the "Be-good system." That was the beginning and end of all their teaching, and marvellously unfruitful teaching it would be for men, women, or children. They could not expect the elder children to continue attending a Sunday-school where all the little ones of the parish were being taught. The rook never frequented the same ground with the starling, who was a busy, talkative gentleman, while the rook was a quiet sort of fellow, and, therefore, when the starling came near, the rook looked at him with a peculiar cock of the eye and then flew away. In the same way the fourteen years' old pupil flew away from the little volatile things who sat dozing upon the hard benches. As to these younger ones, no one who was at all acquainted with children would expect to get any real knowledge into them. When these Sunday-school children were sent to church, not with their parents, but in a body together, and were generally placed a long way off the clergyman lest they should disturb the congregation, how was it possible but that the little volatile things should begin whispering to one another and kicking their legs about? and how could they be expected to pay any attention to the service when they had been tired out with two hours' previous teaching at school? Then, perhaps, in the afternoon, the little things, having had rather a better dinner than usual, would fall asleep, which was the best thing they could do. No doubt a great deal might be done in showing kindness to these little ones, whose parents did not take them to church—at all events, they might be kept away from the devil's school, where they played at chuck-farthing and made dirt pies. At the Sunday-school everything should be done to make the children happy. Of course there should be some colouring of Christianity and religious teaching about it, but particularly the little things should be taught to sing, for which they were always ready. The teachers ought to be a great deal ahead of the scholars if they would teach them anything of the Church system. If the teachers only had a general impression about the Church—and that was frequently the case, especially with persons who were continually talking about "our beloved Church"—nothing useful would be done. It was not by dreary, dull teaching, not by sending a man round to knock the children's heads when they fell asleep, that they would do good, but by making Sunday-schools the opportunity of showing a kindly interest in the little ones sent there, and then by the leavening principle of the love of Christ they would make their schools not wearisome to the little ones, nor useless to the elder ones, but would make them instruments for touching their hearts, and thus would get a great deal of truth into the narrow-necked mouth of the bottle until, by God's grace, they could fill it as full as it could bear.

### Religious Intelligence.

**OLD FORD, BOW.**—On Tuesday the new Baptist chapel and school in the Old Ford-road, Bow, was opened with due solemnity. The proceedings commenced with Divine service in the afternoon, when an excellent sermon was preached by the Hon. and Rev. B. Noel, M.A. The weather was unfavourable, but the attendance was nevertheless encouraging throughout the day. At five o'clock a very numerous company sat down to tea in the schoolroom beneath the chapel, which was tastefully decorated for the occasion. Among those present there was the Rev. T. G. Driffild, M.A., rector of Bow, who thus exhibited a catholic liberality of spirit worthy of all commendation. The evening sermon was preached by the Rev. R. Seddon, to a crowded congregation. The total sum realised throughout the day was 751. The entire cost of the building will be about 6,000*l.*, half of which it is anticipated will be cleared off at the close of the opening services—which are to be continued throughout the present month. 500*l.* will also be lent for ten years, without interest, by the London Baptist Building Fund. The chapel will seat 1,000 persons, and the school is constructed for the accommodation of 800 children. The style of the architecture is Byzantine.

**POYLE.**—The Rev. J. W. Blore, late of Norwich, has accepted a cordial and unanimous invitation from the church at Poyle.

**HOLYMOORSIDE.**—On Thursday evening a tea-meeting was held in the Congregational Church to celebrate the settlement of the Rev. Charles Burrows as its future pastor. About 130 persons sat down to tea. The Rev. Charles Burrows, in the course of an interesting address, thanked the church for his appointment, and hoped to labour earnestly and peacefully amongst them. Addresses were also delivered by the Revs. Thomas Collyer, J. Clark, S. Dyall, J. F. Gledstone, Mr. G. Unsworth, of the Glasgow University, W. Musham, Esq., Nottingham, &c. The debt on the church is 220*l.* Towards the liquidation of this 60*l.* is promised by Christians.

**HALESWORTH, SUFFOLK.**—A new Congregational church has been formed in this town. A number of Christian people who had been deprived of their privileges as church-members through certain differences which prevailed, feeling sincerely attached to each other, determined to unite together in the bonds of Christian fellowship. For several Sundays services



had been held in a public hall, which had been attended by large numbers, and on Lord's Day, August 25, after the morning service, upwards of thirty believers united themselves together as a church of the Independent or Congregational order. In the evening, after the public service, the church met for the celebration of the Lord's Supper. Plans and estimates have been already received for the erection of a suitable place of worship, and a committee has been appointed to consider them and report thereon. —*From a Correspondent.*

**FULWOOD CHAPEL, SHEFFIELD.**—This chapel, which claims an antiquity of nearly 140 years, and during the lapse of years had become every way unsuited to present needs, has now been re-floored, re-pewed, and otherwise adapted to the physical comforts of the worshippers, and was reopened on Sunday week. Next evening there was a social evening, the Rev. H. G. Rhodes, the pastor, in the chair, who expressed the hope that the modernised interior of the building would greatly conduce to their comfort. The Revs. Dr. Stacey, President of Hanmoor College, B. Grant, and others, then spoke, expressing their sympathy with the minister and the congregation, and their hope that what had been done would be followed by enlarged congregations.

**COLCHESTER.**—On Tuesday, the 13th inst., new schools to accommodate 600 children were opened in this town in connection with Stockwell Congregational Church. Together with class-rooms, minister's vestry, and the removal and restoration of one side of the chapel, the cost will be some 1,700*l.* A sermon was preached at three o'clock by the Rev. George Smith, D.D., of Poplar. Afterwards the congregation, which was not a large one, adjourned to the neighbouring grounds, where preparations had been made for the occasion. The foundation-stone was duly laid by Henry Wittey, Esq., in the absence of Mr. Wells, of Chelmsford. In the evening some 160 persons sat down at the British Schools, over whom J. S. Barnes, Esq., presided. The Rev. Dr. Smith said he felt an especial interest in coming to Colchester, because he had a fellow-student of Mr. Batty's as his co-pastor. He thought that enlargement of places of worship and the multiplication of schools, such as those the memorial stone of which had been laid that day, could not fail to be intimately connected with the well being of the country and the honour of God, as well as promotive of all that conduces to the good of our common humanity. He was glad to know there were three Congregational churches in Colchester, and he hoped the time was at hand when they would have extended their borders. The chairman was glad to find there was such a demand for new school accommodation, and that there was such a readiness on the part of the people of Stockwell Chapel to erect a new school for the education of the young, not only for those who attended that place of worship, but also for those who were ready to become scholars from other quarters, and who would be most gladly received. He believed it was a duty now cast upon them to do all they could for the youth of this country, and more especially as respected their observance of the Sabbath-day. England owed much of her greatness to the Sabbath, and to the manner in which it was kept in this country. A financial statement read showed that altogether some 364*l.* had been received and promised, and over 60*l.* realised that day. The meeting was subsequently addressed by the Revs. T. W. Davids, of Colchester; T. Batty, minister of Stockwell Chapel; T. King, of Manningtree; E. Spurrier, Baptist; Mr. H. Baker, and other friends.

**THE REV. ENOCH MELLOR.**—On Sunday, the 18th, the Rev. Enoch Mellor, M.A., who for the last six years has been the minister of Great George-street Chapel, Liverpool, occupied the pulpit of that place of worship for the last time as pastor of the congregation. The rev. gentleman, as previously stated, is about to return to the congregation of which he had the pastoral charge at Halifax, prior to his coming to Liverpool. At the close of the evening service, he said he was not leaving them because of unkindness, for no man had ever had a kinder people; neither was it from any quarrel. He had been with them six years, but he had lived with them twelve. He spoke of his constitution, and of his sense of how much had gone out of him in the endeavour to raise that place. During the last two years and a-half more especially he had felt surrounded by obligations which he could not satisfactorily undertake. The size of the congregation, the distance at which they lived from each other, the impossibility of bringing himself into close contact with those he could wish; the fugitiveness of a great part of the congregation, replaced by another portion, and that so rapidly that frequently he had found the features of the congregation replaced in a very short space of time—all these things created a heavy responsibility which he must undertake if he were to work happily. All that he had felt was a work upon him which was crushing him. Having referred to the difficulty and to the time occupied in visiting the sick, he said that was not so much, but he had heard complainings, not bitter but complainings, that he did not go in and out enough among the people. He should be very thankful to get away, not from them, but from a responsibility which he could not touch, to a sphere where the work would lie to his hand. He would be devoutly thankful for that condition, and for that chiefly. He thanked them for all the manifestations of feeling, and for the earnest entreaties they had given to him. But he had before him a problem so complex that he felt he could not remain. He was sure if he had remained a year or two more he would then have had to face the thing when it would have been far more difficult to face it, that was, unless he had felt himself helped up in many ways; he would

have had to do it he felt sure; and therefore it was better that the hearts should not grow together still more closely, until it would have been very terrible to separate from the congregation. He could not say more, except that perhaps he had offended some of them; and he dared say he had, for he had at times spoken very plainly. "If," said the reverend gentleman in conclusion, "I have, I beg your forgiveness, as I forgive you from my heart, so that we may thus part from each other with a deep and mutual love that will render it always a joyful thing when casually or in a more formal way we meet each other again. Good-bye." During the latter part of his discourse more especially the Rev. Mr. Mellor became deeply affected, and the strong emotion he showed at parting from his congregation was generally shared by his hearers.

## Correspondence.

### SUNDAY OBSERVANCE.

To the Editor of the Nonconformist.

DEAR SIR,—As one of your supporters for more than twenty years past, I have felt a deep interest in your paper and its principles, but I was truly grieved at the note after the insertion of the letter of Mr. J. Gritton, on the desecration of the Sabbath. I think surely you must have written without thought on the matter. I think it is a subject of vast importance, and the neglect of the Sabbath and the pleasure-seeking that is indulged in on that day, is one of the main causes of the lifelessness that exists in the Christian Church. From my own experience in connection with the Church of Christ for nearly thirty years, I may say, nearly all the evils and deadness to every good work may be traced to pleasure-seeking on the Lord's Day, and to an absence of due regard to the demands of the Sabbath. I know very many of your friends are grieved at your apparently encouraging the Sabbath desecration. I have for many years employed a great many hands, and I can say the strict observer of the Sabbath has invariably been the happy man in his family, constant in his situation, respected by his family and employers, and has been blessed now in every sense, while he has the prospect of the greatest blessing when this world is past; whilst, on the contrary, I could enumerate scores of employers and employed who, while disregarding the Sabbath in whole or in part as God's day, have fallen a prey to evil and ruin. I think we have need to exert any and all the influence that in us lies—from the peer to the peasant, the humble Christian as well as the minister—to stop the vast tide of evil that surrounds us on every hand.

I am, dear Sir, yours truly,

PETER COWELL.

Ashdon, Linton, Cambs, August 23, 1867.

[Our correspondent has fallen into the too common habit of drawing broad conclusions from very narrow premises. Our "Note" last week was not at all against the observance of the Lord's Day. It was directed against a special, and, to our thinking, invidious and offensive mode of dealing with what he calls "Sabbath desecration." Our readers will have judged for themselves whether our censure was deserved. Mr. Cowell, having so long favoured the *Nonconformist* with his personal, should have known by this time that we have always done our best to support the principle of keeping Sunday as a day of rest from secular toil, and have resisted all proposals to infringe it. That is a question of civil polity. We are, also, as ready as our correspondent to admit the benefits that flow from that day being set apart to Divine worship. But this is a matter of individual preference, not of State command. It seems to us impolitic, to say the least, to endeavour to compel people indiscriminately to observe the day according to our ideas, if not so inclined. God only approves of willing worshippers, and not of formality and hypocrisy. For the Levitical "Sabbath"—a term which is quite unmeaning and misleading under the present dispensation, and ought to be wholly disused—He has substituted the Lord's Day; that is, a day which all sincere Christians may and will devote to His worship. If people value religion they will gratefully avail themselves of such spiritual opportunities. But the increasing tendency to Sunday pleasure-seeking is not, in our view, to be checked so effectually by proclaiming the sanctity of the "Sabbath," and the sinfulness of recreation on that day, as by enforcing the claims of the Gospel. If these be recognised, the greater will include the less. The zeal that is wasted against "Sabbath desecration" would, we are satisfied, be far more effectually expended in making men Christians. Large masses of the community hold aloof from our religious institutions. They are not likely to be brought back by denunciations, but by conquering their wills. It is for the Christian Churches to confess that the fault rests with themselves that the thousands who spend their Sundays in pleasure and frivolity do not enter our places of worship. If they come at all, they must be won back, and that will not be done by specially singling out the Sunday recreations of the working classes for reiterated condemnation. —*Ed. Noncon.*]

### EVICITION FOR REFUSAL TO PAY CHURCH-RATES.

To the Editor of the Nonconformist.

SIR,—When a tenant is expelled his farm for the crime of Nonconformity, the real reason is not usually

assigned. A case has occurred in this neighbourhood, in which all pretexts are set aside. I forward you a copy of the correspondence, which I hope will find a place in the next issue of your journal.

Yours sincerely,

M. BRAITHWAITE.

Theddingworth, near Rugby, Aug. 26, 1867.

"Marston Trussell Hall, Market Harborough, August, 10, 1867.

"Sir,—In consequence of the position you have assumed as to the Church-rate, and not paying that which is *justly due* from Mr. Villiers' estate that you occupy, I have received instructions to give you notice to quit the farm.

"Yours obediently,

"B. E. BENNETT.

"Mr. Job Smeeton, Sibbertoft.

(Copy of Notice.)

"Sir,—As agent for and on behalf of your landlord, the Hon. Frederick William Child Villiers and Lady Elizabeth Villiers, I hereby give you notice and require you to quit and deliver up the full and peaceable possession of the farm, lands, and premises situate at Sibbertoft, in the county of Northampton, which you hold as tenant of the said F. W. C. Villiers and Lady Elizabeth Villiers, at or upon the 25th day of March next, or at the expiration of the current year of your tenancy which shall expire next after the end of one half-year from the date of this notice.

"Dated this 9th day of August, 1867.

"B. E. BENNETT."

"To Mr. Job Smeeton, Sibbertoft.

"Sibbertoft, Northamptonshire, August 19, 1867.

"To the Hon. F. Villiers.

"Sir,—I have received a letter from your agent, Mr. Bennett, of Marston Trussell, giving me notice to quit the farm I occupy under you, because I object to pay Church-rates, and I desire to make a few remarks upon the matter.

"I am the oldest tenant upon your estate in this neighbourhood, myself and my father having occupied some part of it for upwards of sixty years. We have also, although Nonconformists, been recently solicited to contribute towards the restoration of the parish church, and have cheerfully complied. I should therefore have thought that an English gentleman—especially one bearing the name of Villiers—should have hesitated before adopting so extreme and peremptory a proceeding.

"Similar acts on the part of Churchmen—both clerical and lay—in this neighbourhood have already attracted some public attention; so I confess to no special surprise at the course you have thought fit to pursue. Your neighbour, Captain Ashby Ashby, of Naseby Woolleys, refused a farm to the late Mr. Henry Smeeton, simply, solely, and avowedly because he was a Nonconformist. Even in this village we have seen a little girl turned out of the National School—though the school had been partly built with public money—because the parents of the child, being members of a Baptist church, had not had her christened.

"And now the action you have taken serves only to show how even a well-born English gentleman may, by what he thinks to be love to his Church, lose at once his generosity and his justice, and may indulge in those acts of sectarianism and of petty tyranny which we have been accustomed, in our patriotic vauntings, to attribute to priests and Spaniards.

"At the present time two of my fellow-countrymen are lying in prison for that for which I now lose my farm. Of course, if Churchmen think that by such means they increase the popularity and will prolong the existence of their Church Establishment, I can only say that I do not congratulate them on their foresight.

"I will not trouble you with the reasons why, as a Nonconformist, I object to be compelled to pay for the support of another man's religion. With these reasons every intelligent Englishman is already familiar; and large majorities of the House of Commons have resolved that such an anomaly shall no longer exist, and that Church-rates shall be abolished. And I am thankful to know that a reformed Parliament will amend some other matters that at present are at issue between Churchmen and ourselves.

"In conclusion, I thank you for the explicitness of your agent's note. You will have the satisfaction of being one of the last of English landlords who turned out of his farm a tenant because he refused to pay Church-rates.

"Your obedient servant,

"JOB SMEETON."

"Sibbertoft, Northamptonshire, August 26, 1867.

"To the Hon. F. Villiers.

"Sir,—Having received no reply to my communication of the 19th inst., I beg to intimate that it is my intention to publish that letter, and also your agent's note which called it forth.

"Your obedient servant,

"JOB SMEETON.



## NATIONAL EDUCATION.

To the Editor of the Nonconformist.

DEAR SIR,—Among the questions now ripe for public discussion, and advancing towards direct legislative action, is the very important one of national education. Many years ago, and at different times, the subject received careful and elaborate consideration; but it has never hitherto occupied the place into which it has now come. Heretofore the Governments of the day have forced the leaders of opinion outside to discuss the matter in reference to some particular proposal. Now public opinion will force the Government to produce a national measure. It seems probable that Mr. Disraeli, finding that his herculean labours on the Reform Bill have been received so coldly, so thanklessly, and even in a tone of reproach which is both severe and general, may seek to acquire the fame for which he thirsts by introducing a measure on national education next session. It is hardly probable that an expiring Parliament will pass a bill of such magnitude and importance, however wise and good the provisions may be. But whether the next session shall see a bill on the subject before the House or not, the question will be among the foremost demanding discussion. And it should be discussed. We cannot afford to take another "leap in the dark" on a subject affecting the national weal at one of its most vital points.

The subject is complex. A system of national education for the poor subsidised by the State—shall it be for secular education only, or for both secular and religious? Shall it be a separated institution, quite apart from all the clergy and all places of religious worship? or shall it be in alliance with existing religious societies?

We, the Nonconformists of England, have to look at the subject outside of all these questions, and to settle, if possible, a previous question. Does the history of popular education in England allow of, or call for, our surrender of the old antagonism to, and our alliance with, those who have and will advocate and promote the cause of State-endowed popular education.

It appears to me the time has come for us to look at this question calmly and honestly. There is a change of opinion made and in making among us. It is very important that we should, if possible, come to some agreement on the position we shall occupy, and I know of no place so appropriate for the discussion as your columns. Will you allow me, then, to throw down the gauntlet in challenge to whomsoever will take it up. I affirm the time has come when Nonconformists should, as a body, unite to construct and promote the enactment of a law to provide funds to assist in giving a secular education to the poorer children of our population.

In thus tossing the glove into the arena, I do not presume to be able in my own person to meet all comers. I dare say they will be many. Some of them will probably be scarred soldiers from old battle-fields. I challenge them to this battle of opinion, believing that there will be sturdy warriors who will draw sword on my side as well as against me, and in the conviction that with the *Nonconformist* as umpire in the battle, the truth will wear the victor's crown.

Yours truly,  
J. STENT.

Lower Norwood, Aug. 26, 1867.

## LONDON ASSOCIATION FOR STOPPING THE SALE OF INTOXICATING LIQUORS ON SUNDAYS.

To the Editor of the Nonconformist.

DEAR SIR,—I hope you may be able to publish the subjoined letter, which has just reached me from Mr. John Abel Smith, M.P. It will assure our friends that we only need continued assistance to secure a better bill than could have been introduced to Parliament this last session. Let us all be faithful and active, and a glorious success is in store for us.

Yours, very faithfully,

JOHN GARRETT, D.D.  
14, Salisbury-square, E.C., August 19, 1867.

Chester-square, August 16, 1867.

"Dear Sir,—I am sure you will enter into the keen disappointment I have felt in having been obliged to withdraw, for this session, my bill for regulating the sale of intoxicating liquors on Sunday; but the press of business this year has rendered further progress impossible. I intend, on the opening of next session, to renew my efforts to obtain the sanction of Parliament for the great social reform which I believe my bill would produce if it became law, and I hope to profit by the delay to improve the provisions of the bill as introduced this session. I feel, after much consultation, that the eating-house proviso must be modified in its application, and I find that a slight verbal alteration (which I had intended to propose in committee) will take away any opening for evasion of the provisions of the bill.

I enclose a copy of the bill, altered in the manner suggested above.

"I am, sincerely yours,

"J. ABEL SMITH.

"The Rev. Dr. Garrett."

## DISTRIBUTION OF THE BIBLE AT THE PARIS EXHIBITION.

To the Editor of the Nonconformist.

SIR,—It may be still unknown to many of your readers that the opportunity afforded by the Imperial Commission of the Paris Exhibition of distributing portions of the Bible has been embraced by us, and that already more than 1,500,000 copies have been circulated. It is our desire to keep up an uninterrupted distribution till the close of the Exhibition at the end of October, but we are still in want of funds. We write this in the hope that your readers will assist us. We also earnestly invite a personal inspection of the work

on the part of any who may be going to Paris, and, meanwhile we will merely mention that we distribute gratuitously in sixteen languages. The French soldiers have received about 50,000 copies.

We hope and believe that this effort is for the glory of our God and Saviour, by the publication of His Word amidst the masses now gathered together of all nations at the French capital.

We are, yours faithfully,

WILLIAM HAWKE,  
Kiosque Biblique, Paris.  
HENRY THOMPSON,  
38, Mincing-lane, E.C.  
JOHN M'CALL,  
137, Houndsditch, N.E.  
JOHN WM. IANSON,  
Lloyds', E.C.

Committee of the Bible Stand, Crystal Palace.

August 28, 1867.

Contributions will be thankfully received by Messrs. Barolay, Bevan and Co., 54, Lombard-street, E.C., or by any member of the above committee.

## PROROGATION OF PARLIAMENT.

Parliament was prorogued on Wednesday by Commission. The following is

## THE QUEEN'S SPEECH.

My Lords and Gentlemen,—

I am happy to be enabled to release you from the labours of a long and more than usually eventful session, and to offer you my acknowledgments for the successful diligence with which you have applied yourselves to your Parliamentary duties.

My relations with foreign countries continue on a friendly footing.

At the commencement of the present year great fears were entertained that differences which had arisen between France and Prussia might have led to a war of which it is impossible to foresee the ultimate result. Happily the advice tendered by my Government, and by those of the other neutral States, aided by the moderation of the two Powers chiefly interested, sufficed to avert the threatened calamity; and I trust that no ground at present exists for apprehending any disturbance of the general peace.

The communications which I have made to the reigning monarch of Abyssinia, with a view to obtain the release of the British subjects whom he detains in his dominions, have, I regret to say, thus far proved ineffectual. I have, therefore, found it necessary to address to him a peremptory demand for their immediate liberation, and to take measures for supporting that demand, should it ultimately be found necessary to resort to force.

The treasonable conspiracy in Ireland, to which I have before called your attention, broke out in the early part of the present year in a futile attempt at insurrection. That it was suppressed, almost without bloodshed, is due not more to the disciplined valour of my troops, and to the admirable conduct of the police, than to the general loyalty of the population, and the absence of any token of sympathy with the insurgents on the part of any considerable portion of my subjects. I rejoice that the supremacy of the law was vindicated without imposing on me the painful necessity of sacrificing a single life.

The bill for the abolition of certain local exemptions from taxation enabled me to avail myself of a liberal concession made, in anticipation, by the Emperor of the French, whereby several taxes were removed which pressed heavily upon British shipping.

I have concluded a postal convention with the United States of America, whereby the rate of postage between the two countries will be diminished by one-half; and further arrangements are in progress for increasing the intercourse between this country and the continent of North America.

The act for the union of the British North American Provinces is the final accomplishment of a scheme long contemplated, whereby those colonies, now combined in one dominion, may be expected not only to gain additional strength for the purposes of defence against external aggression, but may be united among themselves by fresh ties of mutual interest, and attached to the mother country by the only bonds which can effectually secure such important dependencies—those of loyalty to the Crown and attachment to British connection.

Gentlemen of the House of Commons,—

I thank you for the liberal supplies which you have voted for the public service.

My Lords and Gentlemen,—

I have had great satisfaction in giving my assent to a Bill for amending the representation of the people in Parliament. I earnestly trust that the extensive and liberal measure which you may have passed may effect a durable settlement of a question which has long engaged public attention; and that the large number of my subjects who will be for the first time admitted to the exercise of the elective franchise may, in the discharge of the duties thereby devolved upon them, prove themselves worthy of the confidence which Parliament has reposed in them.

It is gratifying to me to find that the lengthened consideration which you have necessarily given to this important question has not prevented your entering on many subjects to which your attention was directed at the commencement of the session, and particularly to such as have immediate reference to the well-being of the industrial classes.

I have had especial pleasure in giving my assent to bills for extending to various trades, with such modifications as have been found necessary, the provisions of the Factory Acts, the success of which has proved the possibility of combining effectual protection to the labour of women and children, with a due consideration for the interests of the trades immediately concerned.

I confidently anticipate from the operation of the present Acts the same improvement in the physical, social, and moral condition of the working classes, which has been found to accompany the application of the Acts to those trades to which they have been hitherto confined.

The restraints all-god to be imposed on workmen and their employers by trade unions and other associations appeared to me to call for inquiry; and the revelations derived from the examinations before the Commission to which you gave your legislative sanction, have disclosed a state of things which will demand your most earnest attention.

The administration of the poor laws, which generally has conferred great benefit on the community, and especially on the poor themselves, requires constant supervision; and I have already assented to a bill which, applied to the metropolis alone, will tend to equalise the pressure of taxation, and improve the treatment of the sick poor, whose condition will be greatly benefited by your well-considered legislation.

The bill for the regulation of the merchant shipping contains important provisions calculated to add to the health and comfort of those engaged in the mercantile marine.

These and other valuable amendments of the law have been the result of your labours during the present session; and in returning to your homes, you will carry with you the gratifying consciousness that your time and pains have not been misapplied, and that they have resulted in a series of measures which I hope, and earnestly pray, may contribute to the welfare of the country, and the contentment and happiness of my people.

## MORE LIGHT ON THE REFORM ACT.

(From the Daily News.)

Now that everybody is beginning to speculate on the probable results of the Reform Act, such statistics as those contained in the letter of Mr. Acland, which we published yesterday, are of value and importance. There can be no question that in some respects Lord Derby's description of the measure as "a leap in the dark" was quite an accurate one. Maintaining though it does some very effectual checks upon democratic predominance, and by no means giving over the future of English legislation to the representatives of the working class, the change it makes is nevertheless so large that it is impossible to forecast its consequences. In the very large boroughs household suffrage undoubtedly puts the ultimate control of the representation into the hands of the artisans, who, if they act together, may easily return a considerable number of representatives who shall be in all respects after their own heart. That, at least, is a result which nobody dreads, but which is universally recognised as desirable. It is, in fact, one of the objects which the Liberal party has always had in view, and its complete attainment will only nationalise the representative character of Parliament. But there is a large class whom nobody has ever proposed to enfranchise, and whose entire unfitness to be entrusted with votes all parties, even perhaps the advocates of manhood suffrage, are willing to admit. The agricultural labourers are the lowest section of the honest working class. Even in the large towns there is as marked a difference between the labourer and the artisan as there is between the professional men and the less educated of the shopkeepers, and almost or quite as sharp a line of social demarcation exists between them. But the labourer of the towns is usually as far superior in political knowledge and intelligence to the agricultural labourer as he is inferior to the skilled artisan. Indeed, the agricultural labourers form probably the only class which is absolutely without knowledge of politics or interest in them. There is not the least probability that their universal enfranchisement would bring any new element into Parliament, or make it in any way more representative of them and their interests than it is at present. Yet it is a great question whether the Reform Act, in the absence of any proportionate redistribution of political power, has not conferred almost as much power upon the agricultural labourers as upon the artisan class. Mr. Acland gives us a list of forty-one boroughs in England and Wales in which the male occupiers under 4s. exceeded those of 10s. and upwards. Of those forty-one boroughs in which the new voters of the very poorest class are more numerous than the present electors, at least twenty-seven are agricultural towns, or towns in which, as in the cases of Aylesbury, Much Wenlock, and Wallingford, a number of agricultural villages grouped around the central borough are, for Parliamentary purposes, incorporated with it. In these towns the "republican element," of which Lord Malmesbury evinced such dread, is very small. The occupants of houses between 7l. and 10l. rental, who, according to his lordship, are usually "Independents and Dissenters," form but a small portion of their working-class population. All these occupiers under 4s. belong almost exclusively to the class represented by the agricultural labourer; indeed, in such towns some above that figure may belong to the same class. Lord Malmesbury said, seeking feeble consolation for himself and his brother peers, "this class may scarcely know the name of the clergyman of their parish; but they at any rate know the name of the Sovereign"; and on such very elementary political knowledge his lordship counted as ensuring at least their loyalty—loyalty though not to the Crown so much as to the landed gentry on whose estates they work. These little towns have been stayed in the rapidity of their decline by the operation of the Poor-law. The effect of parochial rating, which is only modified, but not entirely reversed by the late adoption of union rating, was to drive the agricultural labouring population to the small towns. Twenty-seven of the boroughs in Mr. Acland's list of forty-one are probably predominantly influenced by this influx of the purely rural population. The labourers live in the town, and work in the surrounding country, often going several miles to their labour. They are away early in the morning, and back completely tired at night, and have no more interest in the town or real connection with it than the feeling that it is the place whither they retire to sleep. Hardly a single influence of town life reaches them—except its demoralisation, and sometimes a participation in its charities. They are essentially a foreign element in the boroughs, never assimilated to the real borough



population, and hitherto, in perhaps a majority of cases, excluded by the need of three years' residence from the municipal franchise. Yet in many boroughs, possibly in more than the twenty-seven already spoken of, this class is now the predominant one. Nearly as many small boroughs have thus been given to that portion of the labouring population which nobody desired to enfranchise as have been given to that great artisan class which the nation resolved to invite to the participation of the duties of self-government. This is what the refusal to disfranchise any borough really meant. This is why the talk of the claims of counties for further representation—which must have been given at the expense of little boroughs—came to so little. Tory lords like Lord Malmesbury were afraid of the intelligent artisans, not for the foolish reason that they are "republican" in their tendencies, but because they are Radical in their political creed: and they had less fear of the agricultural labourers, not because their political knowledge is summed up in familiarity with the name of the Sovereign, but because their political incapacity must render them the ready tools of those on whom they are dependent. Household suffrage in these petty towns and in some of the larger towns which include a circle of villages in their Parliamentary district is a device by which the small independent element in them will be "swamped," and they will be given over to that entire dependence on the owners of neighbouring estates from which they were partially rescued by the Act of 1832.

In all future discussions on the redistribution of seats, as well as in all present attempts to estimate the result of the Reform Act, the distinction between the different classes of boroughs must be borne in mind. These classes are now more distinctly marked than ever they have been before. Of course the line of demarcation between them can even now be only roughly drawn, but it will coincide, nearly enough for all practical purposes, with the division into large and little boroughs. There are several towns which are qualified by the population limit to return two members, in which the rural element so completely predominates that they belong to the county representation, and give what Mr. Disraeli called "supplementary votes to the landed interest." There are also a few towns under that limit which are not thus swamped by rural influences, but which have a really municipal and corporate life, and contribute an independent share to the national representation. But, as a rule, with very few exceptions, the agricultural towns will more than ever be "supplementary to the landed interest," and the small boroughs are likely to be far less independent under a suffrage which enfranchises their agricultural labourers, than they would have been under a 6l. or 7l. qualification, or than they are at present. The Act of 1832 did a little towards rendering some of them a little more independent of exterior influences; it will be a curious anomaly if the Act of 1867 should give them back again to their dependence. Yet it seems to be more than probable that this will be its first result; the second result, as the consequence of this, will be their political extinction.

#### NEW ACTS OF PARLIAMENT.

**NEW ACT ON EQUITABLE COUNCILS.**—The Act to establish equitable councils of conciliation to adjust differences between masters and workmen has just been printed. After reciting the 5th of George IV., cap. 96, and the other Acts to amend the same, it declares that in order the better to facilitate the settlement of disputes between masters and workmen, it is expedient, without repealing the several Acts, that masters and workmen should be enabled, when licensed by her Majesty, to form equitable councils of conciliation or arbitration, and that the powers of the Acts for enforcing awards made under or by virtue of the provisions should be extended to the enforcing the awards to be made by and under the authority of such equitable councils of conciliation. The mode of procedure is for a number of masters and workmen in a locality to call a meeting, and agree to form a council of conciliation and arbitration, and to petition her Majesty or the Secretary of State to grant a licence, which may be done after notice in the newspapers. A council is not to consist of less than two nor more than ten masters and workmen and a chairman, and the petitioners for a licence are to proceed to the appointment of a council from among themselves within thirty days after such grant of licence, and the council is to remain in office until the appointment of a new council in its stead. The council is to have power to determine questions submitted to it and to enforce its awards, as mentioned in the first-recited Act, by an application to a magistrate, by distress, sale, or imprisonment. No council under the Act is to establish a rate of wages or price of labour or workmanship at which the workmen shall in future be paid. A committee of conciliation is to be appointed by a council. "No counsel, solicitors, or attorneys to be allowed to attend on any hearing before the council or committee of conciliation unless consented to by both parties." Householders and part occupiers may demand to be registered and to have a vote for the council, and may be elected thereto. A registry is to be kept, and the masters and workmen are to elect the council. The forms to be used in carrying out the Act, and to enforce the awards of the councils on the questions "submitted to them by both parties," appear in the Act.

**CONSECRATION OF CHURCHYARDS.**—The object of this Act is declared to be to diminish the expense

attendant on the consecration of portions of ground adjoining and added to existing churchyards. A bishop is now empowered to sign the instrument of consecration without the presence of the Chancellor. "No officer of the bishop or of the diocese shall receive any fee for attendance at such consecration, or any allowance for travelling or for attendance." The fee to the registrar for the deposit of the instrument of consecration is limited to 5s. Conveyances may be made in accordance with the Act on school sites. A deed of gift is to be exempted from stamp duty, and matters simplified. The exclusive right of burial in a portion of the land added to a churchyard may be secured to the giver of the land in a form set forth. There is a provision in the Act to remove doubts as to a church or chapel being reopened or enlarged, and it is enacted that where the communion table has been removed or the walls of a church demolished, the marriages, &c., are to be valid although no reconsecration had taken place.

**THE HOURS OF LABOUR.**—The Act for regulating the hours of labour for children, young persons, and women employed in workshops was on Monday issued. It states that by the Factory Act of the present year provision was made, among other things, for regulating the hours during which children, young persons, and women are permitted to labour in any manufacturing process conducted in an establishment where fifty or more persons are employed, and that protection should be afforded as to the hours of labour to children, young persons, and women working in smaller establishments, and also to make provision respecting the employment of a fan or other mechanical means for the prevention of the inhalation of dust by workmen in processes of grinding. The statute, which is to be cited as "The Workshop Regulation Act," contains twenty sections, and is to take effect on the 1st of January next. Subject to the exceptions mentioned in the first schedule annexed to the Act, no child under eight years of age is to be employed in any handicraft; no child is to be employed on any one day for a period of more than six hours and a half, and such employment to be between the hours of six in the morning and eight at night; no young person or woman in any handicraft during any period of twenty-four hours for more than twelve hours, with intervening periods for taking meals and rest amounting in the whole to not less than one hour and a half—and such employment is to take place between the hours of five in the morning and nine at night. No child, young person, or woman is to be employed in any handicraft on Sunday or after two o'clock on Saturday afternoon, except in cases where not more than five persons are employed in the same establishment, and where such employment consists in making articles to be sold by retail on the premises, or in repairing articles of a like nature to those sold by retail on the premises. No child under eleven years is to be employed in grinding in the metal trades or in fustian cutting. Penalties are to be levied for offences, and power is given to the officers to enter the workshops. There are regulations as to attendance at schools, and parents are to cause their children to attend under a penalty of 20s. for each offence. A sum may be paid for schooling and deducted from wages. The other provisions relate to the local authorities, inspectors, and as to the working of the Act, and the three schedules annexed contain the forms and certificates to be used in carrying into force the various provisions of the statute.

#### THE LONDON TAILORS' AND THE PICKETING SYSTEM.

At Wednesday's sitting of the Central Criminal Court, before Mr. Baron Bramwell, George Druitt, the chairman, Matthew Lawrence, the secretary of the Operative Tailors' Protection Association, and John Adamson, the chairman of the Amalgamated Tailors, with five others members and active agents of the same bodies, were placed on their trial for unlawfully conspiring against the interests of certain master tailors. The case for the prosecution was opened by Mr. Serjeant Ballantyne, who stated that it was not denied that the working man had a right to combine to carry out their views with reference to the rate of wages to which they considered they were entitled; but they were not content with this, but had resorted to proceedings which, looked at either in a common-sense or in a legal point of view, were of a most mischievous and unjustifiable character. The persons whose interest it was that the strike should continue appeared to be aware that it would soon be put a stop to if some extraordinary expedient was not adopted to keep it alive, and the expedient they resorted to was that of what was termed "picketing," or employing a number of persons to watch the shops of the masters, and thus most effectually, and in the most offensive manner, preventing them from carrying on their business. The learned serjeant next proceeded to enter into a detail of the proceedings he referred to, and said that the object of the present prosecution was to have a solemn decision upon the question whether such proceedings were legal. Several witnesses successively deposed to the system of intimidation pursued, after which Mr. Coleridge addressed the jury for the defence, reviewed some of the evidence given by the master tailors, which he had no doubt was quite true; but what did it come to? The men had a perfect right to watch the workmen and to follow them home for the purpose of ascertaining where they lived, and then to use such arguments as would be likely to prevent them working for the same employer again. Not a single witness had

been produced to show the terrorism that had been exercised over them. After all, what did it amount to? These persons being desirous of bringing their employers to a discussion on their grievances, had done that which they had a perfect right to, and that which was within the bounds of the law. Mr. Serjeant Parry and Mr. Giffard also addressed the jury on behalf of individual prisoners.

Mr. Baron Bramwell, in summing up, dismissed a great number of irrelevant topics introduced into the inquiry. The real question was, whether it was proved that the defendants, or any of them, had been guilty of an illegal act. There was no right so sacred in this country as personal liberty and personal freedom, and the law protected equally freedom of mind and action. He (Mr. Baron Bramwell) was of opinion that if picketing could be done in a way which excited no reasonable alarm, or did not coerce or annoy those who were the subjects of it, it would be no offence in law. It was perfectly lawful to endeavour to persuade persons to act with them who had not hitherto so acted, provided that persuasion did not take the shape of compulsion or coercion. What was the object of this picketing? Was it that the names and addresses of the non-striking workmen might be found out with the view to their being addressed by reasonable argument and persuasion, or was it for the purpose of coercion and intimidation? It was said that the whole of the prisoners in acting as they had acted supposed themselves to be doing what was right. That might be so, but even supposing it to be true they were still subject to the law.

The jury retired to deliberate at half-past six o'clock, and shortly after seven they returned into court and gave a verdict of "Guilty" against Druitt, Lawrence, and Adamson, and acquitted all the others.

On Thursday a second batch of picketers was tried. Thirteen were convicted and two acquitted. The facts were precisely similar to those brought out in the trial on the previous day.

On Friday all the journeymen tailors who had been convicted were called upon to surrender to receive judgment. An affidavit was put in on behalf of the defendants Druitt, Lawrence, and Adamson, which stated that they had done all in their power to carry out the pledge given at the last session that the system of picketing should be discontinued. They were, however, overruled by the committee, but now the illegality of the system had been established they said that in future it would be discontinued. Mr. Baron Bramwell (after having consulted the Recorder) addressed the defendants in a kind and earnest manner upon the folly of their attempt to coerce other parties and prevent them from exercising their talents and labour in the way they thought best, and said he thought the best course would be with all, except Knox, to take their word that the act, which they now knew was illegal, should not be repeated, and allow them to depart. As to the other defendant, Knox, who had been guilty of personal violence and intimidation, the sentence upon him would be three months' imprisonment with hard labour.

At a meeting of operative tailors on Monday, it was stated there was some probability of an amicable settlement being brought about, the pickets, which were the great source of irritation and annoyance to the masters, being withdrawn. In the meantime the strike is still to continue. The subscriptions received by the committee up to the present time in support of the men on strike amount to about 20,000l., nearly one-half of which has been contributed by the tailors of the United Kingdom.

#### THE WEATHER AND THE CROPS.

Mr. Turner, land agent, writes to the *Times* from Chester, on Friday:—"Thus far on my journey one remark appears to be strictly applicable to the crops of the northern and part of the midland counties. On good land, under skilful cultivation, the crops are as heavy as could be desired, while on inferior or wet soils, where the seed has been too frequently put in either too late, or the land has not been in proper condition to receive it, the result, as ought to have been expected, is a moderate crop on part of that land, and a very bad crop on the remainder. But there is nothing unusual in this; it has been the case ever since I can remember, and, although thorough drainage has considerably increased the area of land capable of producing good crops, still the extent of inferior and wet soil is so great that drainage operations must be steadily continued for many years before the general crops in those inferior districts can be greatly and continuously increased. Last Wednesday I went from the borders of the county of Durham southwards into Nottinghamshire. There was then very little corn lodged, but on my return on Friday I found that the heavy rain which fell in that locality between three and four o'clock that morning had laid the corn generally. This, however, was not an unmixed evil. There was comfort to be gathered from the reflection that only heavy crops of corn are laid, and thus far there has undoubtedly been no harm done to the corn by rain, while it has done incalculable good to grass and to root crops. In the earlier districts of Yorkshire some barley was cut last week, and a great deal more is ready; in fact, from Doncaster southwards the corn is now ready for the general harvest. On coming here I saw, within a few miles of this city, the first stock of new corn which I have beheld this year.

About 200 of the soldiers stationed in Colchester barracks have been permitted to do harvest work, in accordance with the recently issued regulations of H.R.H. the Commander-in-Chief on the subject.



The Essex farmers have gladly accepted their services, having been sorely impeded by a strike which has taken place amongst their own men, who object to the use of steam threshing machines.

In a further letter, dated from Falmouth on Monday, Mr. Turner says that along the Trent Val. he found there was a good deal of wheat to cut, pastures unusually full of rich green grass, and the turnips very promising. About Atherstone harvest operations were much advanced, the heavy thunderstorm having done little harm. Mr. Turner adds:—

On Thursday I went through Warwickshire and Oxfordshire and into Berkshire, and remained near Reading all night. The rich pastures in Warwickshire were very pleasant to look upon, and the corn crops, now in a forward state, were all any reasonable man could desire. In passing through Leicestershire and Warwickshire I was particularly struck with the boldness and brightness of the straw and ears of the wheat; and it was very gratifying to me to hear the occupier of one of the best and largest farms I let in that district remark that he had not for some years seen his wheat look so bright in the ear and straw as this year, and although he had not threshed any of this year's crop, he was satisfied the yield would be good. In Berkshire crops of corn are not very regular. On some lands the crops are very good; on many fields they are light; but on much of the best part of the county the crop is out, and before this letter can be printed the bulk of it will have been carried in excellent condition. Then, again, the root crops are promising. On Friday morning I went through Hampshire, Wiltshire, Dorsetshire, and Devonshire, down to Plymouth. In this extensive district there is great variety in the soil, much of it a thin crust of soil on gravel or chalk; much of the grain was out and a deal carried, the crops varying with the quality of the land; but they are as good and in as good condition as could reasonably have been expected. I rubbed some wheat out as it stood in stock and found it dry enough to grind. The root crops were generally promising, and the grass land full of good food. I saw in Hampshire several fields of beautiful sangfroid, a crop which we do not grow in the north. From Plymouth I came on to this place; of course I found Cornwall, as I expected, very hilly, and the arable land most of it of moderate character. I think the grain crops as good as could be looked for; and a great portion already cut.

Mr. Edwards, also a land-agent, records his observations while travelling over a considerable portion of the best farmed districts lying between the Tyne and the Thames. The wheat crop, he thinks, will be a full average, excepting on wet, undrained lands, which are sure to be very late with the harvest, and of a small yield. "Oats and barley suffered very much from the wet spring, and, excepting on dry land, the crop will be found deficient. The whole of the cereal crops this year have shown a marked difference between the good and inferior lands, perhaps more than any season of late years, and unless by thorough drainage the strong land can be made to a certain extent to shed the water, it is impossible it can be remunerative to the farmer. All the early sown turnips are a splendid crop, but those sown late have suffered from the extraordinary dry weather in June. Nevertheless, the change of weather towards the end of the month has done wonders, and I am of opinion that the crop will be found abundant throughout the country. Potatoes, beans, and peas are a full average crop. The seed lands I never saw look better, and the pastures have been throughout the summer very full of grass."

In North and East Yorkshire both growers and dealers report the potato-disease to have appeared very generally this season, attributed to the prevalence of continued wet weather and a low temperature. The most faulty crops are upon the strong clay lands which are most retentive of moisture, and the early sorts of potatoes are stated to have suffered most, and in many cases to have gone bad after being taken up. It is hoped the present hot and dry weather will check the disease.

#### ELECTION INTELLIGENCE.

**GALWAY COUNTY.**—The death of Lord Dunkellin has created a vacancy here. His brother, Lord Hubert de Burgh, who assumes the title of Viscount Burke, has consented to come forward as an independent Liberal.

**THE SECOND SEAT FOR MERTHYR TYDVIL.**—A wish having been pretty generally expressed on the part of some of the leading Nonconformists of the united borough of Merthyr and Aberdare that an invitation should be given to Mr. Henry Richard, of London, the secretary of the Peace Society, to come forward as a candidate for the second seat conferred upon the borough by the Reform Bill, an influential deputation recently waited upon that gentleman with a view of obtaining from him a promise to allow himself to be put in nomination. No definite answer was then furnished, but subsequently a letter was received, concluding:—"As the election will not take place before 1869, I feel reluctant to commit myself to a candidature which is to last for two years, upon data so indefinite as those at present before me. I will tell you, however, what I am willing to do should that be acceptable to my friends in the associated boroughs. Without formally putting myself forward as a candidate, I will come down and address two or three meetings, so as to afford the people an opportunity of becoming acquainted with me and my political views. Should the result prove satisfactory, perhaps there may grow out of that a requisition, or some other mode of ascertaining the wishes of the electors, actual and prospective, which will be more definite and conclusive than the mere votes of public meetings, however enthusiastic. And if it should appear that there is a large body of your people who are desirous that I, a brother Welshman and a brother Nonconformist, should, to the best of my ability, represent them in

Parliament, then I will do my utmost to fight their battle and win it."

**GRAVESEND.**—Mr. Stewart Hardy, eldest son of the Home Secretary, is spoken of as a Conservative candidate for Gravesend.

#### THE ABYSSINIAN EXPEDITION.

The Abyssinian expedition, it is stated, is to take place as soon as the necessary transports reach India. Government have invited tenders for transports. The command of the expedition will be assumed by Sir William C. E. Napier, Vice-President of the Council of Military Education, who was a divisional general in the last war in China, under Sir Hope Grant. The forces employed will comprise all branches of the service. The infantry will consist most probably of two of her Majesty's regiments of the line, one of which will be a battalion of the 2nd Queen's Own, and eight regiments of Native Punjaabee Infantry. The cavalry will be composed of about six regiments of the Indian irregular troops, while the artillery, will include, besides mountain guns, two batteries of Royal Artillery. It is reported that the Viceroy of Egypt has been requested to provide 5,000 camels for the transport of the troops, and Government is also taking measures for the collection of mules suitable for the service of the expedition. It is likely that Mr. Clements R. Markham, F.R.G.S., will accompany the expedition in a civil capacity.

#### Postscript.

Wednesday, August 28, 1867.

#### SPAIN.

##### INSURRECTIONARY MOVEMENT.

An insurrection has broken out in Spain, chiefly in Catalonia and Arragon, where armed bands made their appearance early last week. The intelligence is very fragmentary.

In spite of the assurances from Madrid that all is over, 700 infantry and a regiment of cuirassiers were despatched from the capital by railway for Arragon on Friday night, and a despatch from Perpignan of Sunday says that the local authorities are losing ground, and that on the 23rd the insurgents, acting under the command of Baldrich, destroyed the Alcantara regiment, and a squadron of cavalry was put to flight. The despatch adds that the insurrectionary forces in Catalonia number 8,000 men. General Manso was killed with his aide-de-camp in the encounter with the insurgents in Arragon. The royal troops maintained their position, however, and recovered the general's body. According to official despatches, 480 wounded insurgents had surrendered in Catalonia.

A despatch from Madrid of Monday evening states that Catalonia had been completely cleared of the insurgents. In Arragon the rebels were flying in disorder, and many had surrendered. In Saragossa and the rest of Spain perfect tranquillity prevailed. According to the French papers Alicante had joined the insurgents, Saragossa had also declared in favour of the revolution, and General Prim was directing the movement in Catalonia, and in the Basque provinces the whole population and the clergy were ready to take arms.

A despatch from Madrid of yesterday's date says:—"According to the latest official despatches received here, 1,000 insurgents in Catalonia have taken advantage of the amnesty and surrendered to the authorities. Contreras, with 100 men, forming the remnant of his band, has passed into Arragon. The bands in Arragon, which a short time since numbered 1,200 men, do not now exceed 400, and the rest of the insurgents under Pierrad and Contreras are moving towards Benasque and Confrane, on the frontier, pursued by the troops. The rest of Spain is quiet."

#### SPEECHES OF THE EMPEROR NAPOLEON AT ARRAS AND LILLE.

The Emperor and Empress left Paris on Monday morning by the Northern Railway to be present at the *fêtes* in Lille, commemorative of the union of Flanders with France. On the way the Imperial party stopped at Arras for a couple of hours. The Mayor presented the keys of the city to the Emperor, and delivered an address, to which his Majesty made the following reply:—

Monsieur le Maire.—It is with pleasure I find myself among you after such a long period, and I have seized with avidity the occasion of a national *fête* to come and learn your desires, and assure you that my solicitude for all the interests of the country shall never fail you. You are right to feel confidence in the future; it is only feeble Governments which seek in foreign complications a diversion from home embarrassments. But when force is derived from the mass of the nation we have only to do our duty, to satisfy the permanent interests of the country, and while holding aloft the national banner, to guard ourselves from being led away by ill-timed impulses, however patriotic they may be. I thank you for the sentiments you have expressed towards the Empress and my son. Rest assured that they share my devotion for France, and that their greatest happiness would be to put an end to all misery, and to alleviate all misfortune.

The Emperor and Empress arrived in Lille at half-past four. "Notwithstanding a drenching rain,"

says the *Moniteur*, "the gaily-decked windows from the station to the prefecture were all filled with ladies waving their handkerchiefs. More than 500,000 persons lined the route traversed by the august visitors, and cheered them with an enthusiasm which has never been surpassed." An address was afterwards presented by the Mayor to the Emperor, who then replied:—

When, some years ago, I came for the first time to visit the department of the Nord, everything smiled upon my wishes. I had just espoused the Empress, and I may say I had also just wedded France before eight millions of witnesses. Order was restored, political passions were lulled to rest, and I foresaw for the country a new era of greatness and prosperity. At home the union existing among all good citizens presaged the peaceful dawn of liberty; abroad I saw our glorious flag protecting every cause of civilising justice. During the last fourteen years many of my hopes have been realised, and great progress has been accomplished. Dark spots, however, have darkened our horizon. But even as good fortune has not dazzled me, so transient reverses will not discourage me. How should I be discouraged when I see from one end of France to the other the people greeting the Empress and myself with acclamations, in which are unceasingly associated the name of our son? To-day I do not come here only to celebrate a glorious anniversary in the capital of ancient Flanders, I also come to learn your wants, to heighten the courage of some, to confirm the confidence of all, and to endeavour to increase the prosperity of this great department, by still further developing its agriculture, manufactures, and commerce. You will aid me, gentlemen, in this noble task, but you will not forget that the first condition of the prosperity of a nation like ours is to possess the consciousness of its own strength, and not allow itself to be depressed by imaginary fears, but to rely upon the wisdom and patriotism of the Government. The Empress, touched by the sentiments which you express, unites with me in thanking you for your warm and sympathetic welcome.

#### THE ANTI-SLAVERY CONFERENCE IN PARIS.

The first meeting of the International Anti-Slavery Conference was held in the Salle Herz, at noon on Monday. It was organised by the British and Foreign Anti-Slavery Society, the Comité Français d'Emancipation, and the Sociedad Abolicionista Española; but a great many delegates from other societies attended. The large hall, without being inconveniently crowded, was very well filled considering the intense heat of the weather and the advanced period of the season. The Duke de Broglie, one of the honorary presidents of the French society, had been asked to take the chair, but on account of his great age and infirmities he could not promise to attend on both days. In his absence the chair was admirably filled by M. Laboulaye. He was supported on his right by M. Olozaga, delegate from Spain, and on his left by M. Cochon, of the Institute, secretary of the French society. At the table on the platform were the Hon. J. D. Palfrey, Mr. William Lloyd Garrison, and Rev. Professor Thome, United States; M. Vogeli, Brazil; Mr. Joseph Cooper and Mr. Chamerovzow, England; M. de Viscarrondo, Spain; General de Rovas, Venezuela; Mr. Wm. Rainy, the barrister, Western Africa; General Dubois, Hayti; Prince Albert de Broglie, France, &c.

Letters expressing regret at inability to attend the meeting were read from M. Guizot, M. Montalembert, the Catholic Bishop of Orleans, Mr. Charles Buxton, M.P., Sir T. Fowell Buxton, Bart., Mr. Bright, M.P., Mr. J. S. Mill, M.P., &c. As many as 150 delegates from various parts of the world were present. The first resolution was moved by M. Cochon, an extremely eloquent speaker. M. Horace Waller, a companion of Dr. Livingstone, gave statistical information touching the extent of the slave-trade on the West Coast of Africa. Lieutenant Mage, of the French navy, gave his testimony concerning the trade on the east coast of that continent. The Rev. George Knox, delegate from the Church Missionary Society, addressed the meeting in French. The chairman then said that M. Olozaga, one of the most eloquent men in Spain, had proposed to address the meeting, but that in consequence of the events now passing in that country he preferred to remain silent, lest his speech should be construed as a political act. M. Boraza, a Spanish delegate, then mounted the platform, and in very fluent French described the progress that anti-slavery opinions had made in Spain. M. Laboulaye thought himself authorised to tell the meeting that if M. Olozaga had spoken, he would have testified that the slaveowners in the Spanish colonies were now desirous for complete emancipation. This important evidence was translated in English to the meeting by Mr. Chamerovzow. A coloured bishop (Bishop Payne, of the Methodist Episcopal Church, of Baltimore) then spoke in very good English, principally of the progress of schools and churches among the negro population since the suppression of the Southern rebellion. The meeting then adjourned.

#### MARK-LANE.—THIS DAY.

Freeh up from Essex and Kent the arrivals of English wheat of this year's growth have been very moderate, but the quality of the samples generally is good. There was very little old wheat on offer, and for all kinds the trade was heavy, at barely the reduced currency of Monday last. There was a good show of foreign samples, for which the demand was quite in retail, and in some instances less money was accepted. There have been moderate imports of barley, but the quantity on offer was small. The trade for all kinds was firm, at fully late rates. Floating cargoes of grain have been less active, and prices tend downwards. Malt, the supply of which was good, moved off slowly, at about Monday's value. There was an extensive show of oats on the stands, and good sound corn sold steadily, on previous terms.



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## The Nonconformist.

WEDNESDAY, AUGUST 28, 1867.

## SUMMARY.

A DEAD calm pervades the political world. Official and fashionable London is out of town. Our Cabinet Ministers are gone to recruit at their country seats; Downing-street is deserted; and England is left to govern itself. The Queen herself has passed over the Border to her Highland residence, after a few days' sojourn at Floors Castle and visits to Kelso, Melrose, and Abbotsford. The loyalty of the Borderers found expression not only in the usual acclamations which the presence of the Sovereign elicits, but in those picturesque beacon fires on the hill-sides which were wont to be the signal of national danger and a call to arms, and were now only the memento of a pacific welcome.

While the rest of the world is taking holiday, the farmers are in full activity, making the most of the genial summer season to gather in the ripening grain. Should the fine weather hold, there is the prospect of a good harvest, not, certainly, beyond an average yield, but of superior quality, and the splendid and prolific green crops encourage the hope that meat as well as bread will become cheaper. In Ireland particularly there is the promise of an abundant harvest, which will do more to quench the Fenian disaffection than the delusive panaceas of a Tory Government. The United Kingdom is this year specially favoured among European nations. In France the wheat crop will not suffice to meet the wants of the population, and neither Germany nor Russia can boast of an average harvest. But the deficiencies of Europe, however great they may be, can be abundantly met by the United States and Canada, where the largest crops ever known have been safely garnered. American wheat will this winter help to keep down the corn markets of the Continent. During the five years ending 1865 there has been imported into England some eight millions of quarters annually, and the supply is not likely to diminish.

The Queen's Speech in closing the Session disappoints the hope that the Abyssinian difficulty had come to an end. Parliament was informed that a peremptory demand for the release of the British captives had been addressed to the Emperor Theodore, and that measures would be taken "for supporting that demand, should it ultimately be found necessary to resort to force." The Government have lost no time in carrying out their threat. An expedition composed of some 10,000 men is to be sent from India, under the command of Sir W. Napier, and the arsenal at Woolwich already resounds with the preparations for a war, in which steel guns are to be used of dimensions so small that they can be transported through deserts and swamps on the backs of mules or the shoulders of men. Unless, therefore, it turns out that the captives are ready released from the clutches of this cruel barbarian, or that he should yield to the menacing summons of our Government, we are com-

mitted to a most arduous and costly campaign in an African *terra incognita*, the results of which none can foresee.

Sir Robert Peel put a nominal end to the Tory party, and Mr. Disraeli aspires to obliterate the designation of Conservative. Henceforth it would appear the followers of Lord Derby are to be called Constitutionalists. Birmingham has been oddly enough chosen as the place where the new party should cast its skin, and from which its programme should be issued. The integrity of the constitution is its basis, and the recognition of the Protestant religion by the State, the most prominent article of its creed. We can hardly recognise the cunning hand of the Chancellor of the Exchequer in this formal declaration of faith, but we have not the least objection that the Constitutionalists should choose the State Church as their first line of defence. They are not likely to be inactive in prospect of a new Parliament; and an article we have quoted elsewhere from the *Daily News* will show that Mr. Disraeli has nicely calculated his party opportunities in the redistribution scheme of the Reform Act, that his friends have no reason to despair of the issue, and that the Liberal party will need to put forth all their efforts to win the next general election.

There has been an apparently abortive insurrection in Spain, though, as the intelligence comes mainly from the Government at Madrid, it is possible that the news of the suppression of the outbreak is unfounded. To bring about a successful revolution in the Peninsula it is necessary that military co-operation should be secured. Whether it be that General Prim has not bid high enough, or that General Narvaez has proved too vigilant, it does not seem that any considerable portion of the Spanish troops have been seduced from their allegiance, and the Government have thus had time to put down all resistance.

Mr. Johnson is once more asserting his independence of Congress. That body, during its late extra Session, passed a Bill which it was thought would effectually tie up the President's hands till next December. But the Tenure of Offices Bill only referred to appointments made by Mr. Johnson himself, who promptly availed himself of a flaw in its provisions to supersede Mr. Stanton, the able War Minister, and his uncompromising enemy in the Cabinet. In like manner he has also cashiered General Sheridan and General Sickles. The South will hardly be jubilant over these acts—having already discovered that Mr. Johnson cannot effectually help them, and that his vagaries only increase the severity of Congressional legislation.

### THE POLITICAL MORALITY OF THE SESSION.

THE prorogation of Parliament, after a long, exciting and eventful Session, invites reflection. The country has witnessed and accepted a great political change—a revolution which will be as beneficial in its results, we trust, as it has been discreditable in its process. This is not the time for discussing the new Reform Act—its policy, its capabilities, its aptitudes, or its probable results. We have said enough, perhaps more than enough, on these topics. For good, or for evil, an immense, a really startling, concession has been made to that large mass of the people hitherto jealously excluded from political power; and yet neither the Government nor the Legislature has won the gratitude or the confidence of those upon whom the boon has been bestowed. Parliament has been lavish of its gifts without in the least conciliating the good-will of the recipients. Its hand has been liberal, but its heart went not with it. A much less extensive surrender of its own power might, under other conditions, have purchased a much larger meed of praise.

Never before, perhaps, has party spirit so completely, so pitifully outwitted itself. The nation owes the successful legislation of last Session, not to the wisdom, nor to the patriotism, nor to the magnanimity, nor even to the honest fanaticism, of Parliament, but to that imbecility of purpose which is always the final outcome of a long course of insincerity. Both Houses have grudgingly concurred in a necessity imposed upon them by their own antecedent folly. They have fallen into the pit which their own hands had dugged. They have gambled away the stakes which they had put down in jest. They have lost what they would fain have retained, and with it they have lost character. They have done a great work, but it was not what they meant to do. They begun by attempting to deceive others, and they finished by being their own dupes.

Let us, however, do justice to the present Parliament. It is what it is, and has done what it has done, mainly in consequence of the treacherous character of its predecessor. Lord Palmerston initiated Government by legerdemain, and fatally familiarised the last Parliament, and, through it, the constituencies, with a jockeying statesmanship. "Judicious bottle-holding" was his forte, and it required neither a definite policy, nor an avowal of principles. He demoralised not only the Liberal party of which he was nominally the head, but the Conservative party which in fact he served. He made political rope-dancing fashionable, and nimble-handedness a bewitching accomplishment. He used the Reform question for party—we might almost be justified in saying, for personal—objects, and when he had served his turn by it, laid it aside. The present House of Commons came into existence under his auspices, and has inherited the punishment of his political immorality. We have characterised it as imbecile—by which we mean that it is rather swayed by external and accidental influences, than regulated by its own sense of what is fitting and right—but its imbecility is a misfortune due to the Minister who presided at its birth. It came into the world as a creature of Palmerston's. It was to have been his parasite. It was to have kept him in office, and dawdled through its life at his tottering heels. It was never intended to have a purpose of its own. It never has had. It has passions. It has prejudices. It has personal likes and dislikes. But it was elected to be used as a juggler's accomplice, and it has fulfilled its destiny. Hence we have an Act for amending the representation of the people, based on rate-paying residential household suffrage—the last thing which it was in the mind of the House of Commons to give, and which it gave at last because it was not master of its own intentions.

Mr. Disraeli had a due appreciation of the present House of Commons, and knew well how it should be treated. Of this he gave striking proof during the last Session. He was fully cognisant of the fact that the House had no command of itself, and regarded earnestness of purpose as a bore. Gladstone had worried it with his conscientiousness. It asked to be cheated, and its prayer has been granted, but not in the sense would have been most in accordance with its wishes. Mr. Disraeli never was prudish unless something was to be gained by an affectation of virtue. The House followed him because he did not scruple to pander to its party passions, and never humbled it in its own conceit. Disraeli or Gladstone for leader, was the only alternative possible, and it preferred Disraeli. He resembled Lord Palmerston, but with a difference. He is not over-righteous—he believes in cleverness, and tact, and trickiness—and he can put a good face upon a bad matter. So Disraeli asked the House to say what sort of Reform Bill would suit it, and the House preferred that its leader should show his own hand. He contrived to linger over his various preludes long enough to place Parliament under the necessity of accepting a Bill from him, or of once more wasting the Session. The measure he presented was framed for both parties. It contained large possibilities as bait for the Liberals, and numerous restrictions as satisfaction to the Conservatives. The result is now matter of history. "The Whigs were dished," the Tories were taken in, and the Radicals got a franchise that surpassed all their expectations. Lord Derby and Mr. Disraeli had resolved to succeed in inscribing their names upon the Reform Act of 1867. What the Act should be they left the conflict of Parliamentary forces to decide. One thing only they determined to secure, cost what it might—that the Act, whether a sham or a reality, whether an inauguration of Reform or of Revolution should be theirs.

The precedent, it must be confessed, is full of danger. Are our public men, our ruling statesmen, henceforth to have a policy of their own, or are they to make national policy subordinate to office? For years past, these Tory chieftains have filled the ear of the country with warnings against democracy. For years past they have obstructed, vilified, prevented the most cautious and tentative Constitutional changes. Either they were not in earnest in resisting, or they were not in earnest in conceding, an enlarged representation of the people. Perhaps, he would be nearest the truth who should maintain that they have never been in earnest at all. They closely resemble, while they fiercely denounce, the professional politicians of America—they are playing their own game under cover of conducting national affairs. It so happens that the country has this year got the benefit of their insincerity—but that is an accident only. If, as a rule, the interests of the United Kingdom are to be played with,



that this or that man should seize the spoils of office—if neither principle, nor conscience, nor patriotism, nor veracity are to be deemed requisite henceforth in those who aspire to guide the destinies of the country—then, as a people, we are hastening headlong to ruin. Our hope and belief is that the fruit of last Session will be to render glaring political immorality such as we have recently witnessed impossible. The Government which cynically presided over the passing of the largest and most important measure since 1832, has not thereby strengthened its hold upon popular good will. It may, perhaps, get through another Session—though present indications render this extremely doubtful—but the first House returned by the new constituencies, will assuredly mete out to it the reward it deserves.

#### THE SALZBURG MEETING.

It, in these days, States are not carved out at the will of great potentates, and wars do not break out at their nod, their influence in some directions is as potential as ever. Napoleon III. made Biarritz, and he has just given to Salzburg a world-wide celebrity. That antique little city, famous as the birthplace of Mozart, is a place most meet as the summer rendezvous of European Sovereigns. It is described as being "Edinburgh Castle and the Old Town brought within the cliffs of the Trossachs, and watered by a river like the Tay." Last week this quiet nook in the Austrian dominions was the scene of unwonted bustle and gaiety. Two Emperors and Empresses occupied its palace, and its gloomy streets were enlivened by a host of diplomatists, generals, church dignitaries, and officials and lackeys of every degree. The recent death of the ill-fated Maximilian—the ostensible ground of the visit of the Emperor and Empress of the French—precluded a round of festivities during this five days' sojourn in Salzburg. But the Imperial host and his guests do not appear to have been at a loss to fill up the time. The mornings were, we are told, "devoted to business" and family visits; there were drives to the beautiful environs of the city, the theatrical performance, or the concert, to occupy the evenings; and at night the rare spectacle might be seen of an illumination of the mountains, some six thousand feet high, that encircle the city, under the greatest of which, the Untersberg, according to popular tradition, reposes Frederick Barbarossa, awaiting the resurrection of German unity. The Empress Eugénie had opportunity to cultivate the friendship of the Empress Elizabeth, whom she met for the first time; French and Austrian statesmen to exchange views on the political situation; and the purveyors of telegraphic news to pick up such scraps of information, or concoct such piquant messages, as would stay the curiosity of Europe.

If all the telegrams relating to the Imperial interview are true, those who sent them must have been deep in the confidence of the two Emperors, if not present at their conferences. That Napoleon III. had political objects to promote by this meeting is probable enough, but they could hardly be of such a nature as that any advantage would accrue from giving them world-wide publicity, and they would certainly not be now divulged with the prospect of another meeting of the Sovereigns at Paris in October. Yet the veracious telegrams declare that the two potentates have not only resolved to oppose the union of the Southern States with North Germany, but that they hanker after the creation of a new Bund under Austrian auspices—which would be equivalent to declaring war against Germany—and have shown their desire for the preservation of peace by inviting the other Powers of Europe to guarantee the provisions of the Treaty of Prague; though it must be obvious that all of them, England especially, would refuse to listen to such an appeal. It might almost be suspected that these sensational messages were concocted in the interest of Count Bismarck—so well adapted are they to further his cherished scheme of German unity, and induce the bewildered Germans to rally round Prussia.

On the other hand, the less excited but more trustworthy official organs of Vienna state that the two Emperors, having no divergent interests, coincide on pending political questions, and that no understanding has been arrived at hostile to any other Power, or which "will lead to an aggressive policy." Whatever may be Napoleon III.'s antipathy to German unity, we cannot imagine that he could persuade Francis Joseph actively to assist in giving expression to it. The Emperor of Austria is now a constitutional Sovereign, and whatever his inclinations, he would find it hard to persuade Hungary to agree to a policy which would tend to undo the work of the last few months and restore

German ascendancy in the Imperial Government. Austria has no armies to place in the field, no resources to expend in war, no interests to promote by quarrelling with Prussia. Baron von Beust has taken the helm as a peace Minister, bent on restoring the public credit, reconciling jealous nationalities, and developing the material resources of the Empire. But both on the Eastern question, and in respect to the difficulties that are springing up in the Principalities, Austria has a direct interest, and can have no objection to find herself in accord with the French Government.

It cannot be denied that the Emperor Napoleon entertains a morbid jealousy of German unity, but that feeling has relation to the future rather than the present. It is not merely the union of the Teutonic race, nor even Prussian ascendancy, that he dreads, but Prussia at the head of an armed nationality; and that contingency is as yet remote. Only a great emergency—such as French interference would precipitate—would throw the South Germans into the arms of Count Bismarck. At present, though they sigh for national unity, they shrink from a Prussianised Germany. Their own Sovereigns may not be specially popular, but they are preferred to a Prussian régime which means submission to the "corporal's stick." In securing free trade and free intercourse throughout the Fatherland, and a military combination for defensive purposes, the South Germans have obtained all they want, until it may be possible to construct a Germany which, to use the words of the *Pall Mall Gazette*, shall be a "living creation, not Prussian, nor Austrian, nor French."

So sagacious a statesman as Napoleon III. cannot be anxious to promote the consummation to which he is so averse—will hardly so blunder as to force all Germany by fear of himself to seek security in Prussian bayonets. "It is only weak Governments," he told the municipality of Arras, fresh from his trip to Salzburg, "which seek in foreign complications to divert attention from troubles at home. But he who derives his strength from the great body of the nation has only to do his duty, and to satisfy the permanent interests of the country, and while holding aloft the national flag, we should not allow ourselves to be drawn away by intemperate impulses, however patriotic they may be." These words were doubtless intended to inspire "confidence in the future," and to inform the world that no "intemperate impulse" will induce him to injure "the permanent interests of the country" or to break the peace of Europe. His country has no need, and certainly no inclination, for another war, for, as he also told the citizens of Lille, "if there have been some dark spots, France has nevertheless again resumed her place in Europe."

#### TRADES UNIONS.

THE Prorogation Speech contained the following paragraph relative to the labour question at home:—"The restraints alleged to be imposed on workmen and their employers by Trade Unions and other associations appeared to me to call for inquiry; and the revelations derived from the examinations before the Commission, to which you gave your legislative sanction, have disclosed a state of things which will demand your most earnest attention." It would hence appear that the relations of capital and labour; or, rather, the condition and attitude of Trades Unions, will be a prominent feature in the Ministerial programme for next Session. Beyond giving the protection of the law to the funds of these societies—a claim which is universally admitted to be equitable—it is not easy to see what legislation can do to mitigate the evils that spring from the frequent conflicts between employers and employed, or in what way Trades Unions are to be interfered with without infringing the right of combination. With a Householders' Parliament in prospect, Mr. Disraeli is not likely to propose any curtailment of the free action of our industrial classes.

The report of the Trades Union Commission, if it should be unable to suggest any legislative remedy for the abuses which have sprung up in connection with these organisations, will no doubt furnish valuable evidence as to their working. This is what is most immediately required. These great industrial guilds have grown up to their present enormous dimensions in comparative quietude, and now that they are producing so important an influence upon our social fabric, and our commercial relations with other countries, it is desirable that the whole question should be thoroughly ventilated. If trades unions as at present constituted should ultimately be found to be incompatible with the freedom of the subject, they can no more survive than any other monopolies which have had their day amongst us.

Recent events have thrown much light on the whole subject, and have revealed the weak and dangerous parts of these combinations. In ordinary times they work comparatively well. It is not to be forgotten that, besides protecting the rights of labour, they are great benefit societies receiving and dispensing millions of money in the interests of the industrial classes. Most people will admit the necessity of some defensive machinery by which our artisans may protect themselves against the cupidity of their masters. Unfortunately, trades unions are most effective when they most glaringly violate personal rights. Never did the principle so well succeed as at Sheffield, where the unions were for a long course of years supreme. Employers and employed were alike subject to their behests. But these combinations only succeeded by exercising a system of terrorism which no regal despotism could surpass, and because they were backed up by secret assassinations and outrages which nothing but the promise of immunity to the criminals has brought to light. Again in the case of the operative tailors tried last week at the Old Bailey, it came out very clearly that the union of those on strike could hardly avail to insure a victory without a system of picketing—that is, of intimidation and annoyance directed against those workmen who chose to accept work under their late masters. Picketing, in the only form in which it can be effectual, is pronounced to be illegal, and the tailors, who have been supported for many months by their fellow-workmen at an expense of 20,000*l.*, now find that they cannot hope to triumph without it.

Though in this case the law has been successfully invoked for the defence of the freedom of the subject, we have little hope that legislative or legal action will much avail to restrain the trades-union spirit. It has grown up into a kind of working-class religion. The trades union is the god of the artisan's idolatry, and they stand apart from the rest of society demanding a protection of their interests against the interests of all others. It is well, therefore, that their claim to a monopoly, which is "against reason and justice," should be repudiated in the name of the public. As Baron Bramwell kindly told the convicted tailors on Friday, working men can have no right to put any coercion on any of their fellows as to how they should employ their industry. There is now," said his lordship, "no monopoly in this land. There is no class legislation. There is no law which gives one set of men an advantage for their own particular benefit. Now, that you know as well as I do. But, strange to say, you men are trying to legislate among yourselves in a contrary direction; for instead of furthering that freedom of action and freedom of labour and freedom of capital which the law has endeavoured to assure, you are endeavouring to put restraints upon them, and create a set of corporate guilds which were very useful in times gone by, I dare say, but which are now otherwise in these enlightened times." Such counsel is well-timed. The claim to a monopoly, special immunities, and the power of erecting an *imperium in imperio*, cannot be granted to the working classes any more than to other sections of the community, and will be resisted even in their own interest.

We may, however, trust that the present attitude of trades unions is only a passing phase of the industrial problem—a sign that the internecine war between capital and labour is drawing to a close. The very bitterness of the feud is provoking the inquiry whether this antagonism must be perpetual. The question is partially answered by the success of the co-operative principle, and the inauguration of partnerships of industry. It is only by making the interests of master and workmen one that the spirit of trades-unionism can be laid. Society feels the pressing urgency of solving this difficult problem, and such dark episodes of our industrial history as the Sheffield outrages will not only tend to check the unjust demands of our artisans, but to pave the way for a social system which will combine the interests of capital and labour, and husband, for the benefit of both master and men, resources now squandered in continual antagonism.

#### PERSEVERANCE.

WE are not at all sure that perseverance takes the high rank due to it as an element of character. Genius, no doubt, claims and should have, the widest profoundest acknowledgment, for in one sense, and that not a narrow one, genius is inspiration. But it is questionable whether the world is, on the whole, more largely indebted to genius than to perseverance. Be this, however, as it may, certain it is that it is



under heavier obligations to the latter than it cares to admit. The fact is, that perseverance is not of a showy order. It is necessarily slow. It makes but a single appeal to men's admiration, and that is when its work is done. Even then it is commonly destined to witness the credit of what it has achieved attributed to some other qualification. Talent often bears off the honours which it had little or no hand in winning, and which but for perseverance would never have been won at all. When both go shares in work, the more brilliant of the partners contributes least to success, and reaps from it the greatest reward. And for the most part, men who have left their mark upon the age in which they lived, prefer being judged to have done so by their talent than by their perseverance. It is curious that it should be so, but so it is. Indeed, it is one of the anomalies of human nature to be more proud of what is considered a gift, than of what is, in the main, an acquisition—of what it has inherited, than of what it has built up for itself. Talent is supposed to be innate—perseverance is regarded as the child of discipline and habit. It is not every one that has or can have, talent—but everyone can, if he please, persevere. That which is within our own power we are apt to disparage in comparison of that which cannot be obtained at will—just as the most magnificent sights in the world are little thought of by those who can see them at any time without the least effort. So, perseverance is never an attractive quality to the multitude, and is seldom much esteemed even by its possessor. It is a pity that it is not held in higher regard—for, as we have already intimated, it is well nigh the most serviceable quality that men can have at command.

Look at that mountain which rears its snowy peak into the clouds! How apparently inaccessible its summit! You hesitate to believe that it can be scaled by the foot of mortal man. See those precipitous sides, those awful chasms, those frowning indications of difficulty and even danger. Well, you commence your ascent, perhaps with no distinct aim, much less resolution, to reach the top. As you advance, you acquire new and stronger motives to proceed. The difficulties lessen as you approach them, the danger vanishes, or you discover some way by which it may be evaded. You are more than half-way towards the highest point. You look beneath you, and wonder at the altitude you have already attained, and strangers who see you from below admire your hardihood in having accomplished so daring a feat. Upwards you turn your steps once more, only pausing occasionally to rest, and at last, in less time than you would have ventured to anticipate, with far less peril to life or limb than your imagination had foreshadowed, wearied, it may be, but with a triumphant feeling, you stand where but a few hours before you would have done reverence to the man who could say he had stood there. Yet, after all, what have you done? Simply persevered long enough in putting one foot before the other. At no part of your ascent, perhaps, did it become necessary for you to do anything whatever which, taken by itself, demanded serious effort either of courage, resource, or will. You could congratulate yourself upon nothing, from the beginning to the end of your expedition, which marked you as in the least better qualified than others to accomplish it, unless it were physical strength to endure the fatigue, and resolution to go on until the summit was attained. The whole may have been a thing to be proud of in its way, but not because any of its parts was worth remembrance.

It is astonishing how much may be effected by merely keeping on, more especially in the sphere of moral enterprise. Men of one idea get laughed at as fanatical, but, in fact almost all great changes have been wrought by men of one idea. Incessant hammering at a single point for twenty, thirty, perhaps fifty years, brings about results which men contemplate with wonder, and which they are very apt to ascribe to almost any cause but that of unwearied perseverance. It is well that so it has been ordered in the constitution of human affairs. It puts enterprises "of great pith and moment" within reach of very humble people, and gives great success to earnestness and sincerity of will, rather than to brilliancy of intellect, and thus equalises the advantages which are distributed among mankind.

Perseverance, however, is to be regarded with respect only when the object of its pursuit is worthy of it. Blondin must have been a man of wonderful perseverance to have acquired the facility which he exhibited in his marvellous feats upon the tight-rope, but the impression made upon a thoughtful mind by his displays, was a sense of regret that so much persistent effort had been thrown away upon so useless an accomplishment, and that so valuable a quality had been turned to so poor an account. One is perpetually meeting with instances of a similar misdirection of continuous effort in common life. Many of the most striking illustrations of perseverance one

sees in his intercourse with his fellows, merely provoke the question, *Qui bono?* It would seem as though the men who possess in the highest power of perfection the disposition to "follow on," seldom know what to do with it. No doubt, one reason for this is the absurdly indiscriminate and imperfect training to which young people are subjected under what are called the educational systems of the day, which, in reality are but so many systems of platoon exercise for the intellect. Very little importance is attached to the special adaptation of culture to the idiosyncrasies of those who are to receive it. The round pegs are put into the square holes, and the square pegs into the round holes, without the smallest attempt at judicious sorting, and many a youth who is characterised by nothing but a dogged determination never to give in, is reared as if his sole object in life were to give scope and play to faculties which he does not possess. Parents and guardians are even more faulty in this regard than educational systems. They very commonly start their young people in professions or business pursuits in which the best elements of power possessed by their children must lie undeveloped. Mechanical aptitudes are destined to occupy a pulpit, or wit and humour are articulated to an attorney, or sent to the desk of an accountant. Vivacious and mercurial temperaments are bidden to plod, and plodding dispositions are mis-suited with occupations that demand a quick perception and a nimbleness of fancy. Perseverance, it is true, is of value in all the various walks of life—but where, as in some, it shows itself as a masterful propensity, it is (to use a lady's boarding-school phrase) "a thousand pities" that a career is not selected for it which will give it plenty of elbow-room.

Of course, natural constitution contributes the substratum of the quality under consideration—but, we believe, discipline, when exercised with judgment, very rarely fails to produce it. It may be acquired even by those who have no inherent tendency towards it. But it will not take the place in our moral systems which fairly belongs to it, until it is associated with noble motives. There is nothing essentially good or bad in a natural predisposition to persistent effort. It is but an instrument, and its value, like that of other instruments, depends upon the uses to which it is devoted. If they are purely selfish, perseverance degenerates into obstinacy. If they are exalted, disinterested, beneficent, it, too, rises into an heroic virtue. Perhaps it is never more worthy of admiration than when it springs out of, and wholly depends upon, religious conviction. Most of our readers, probably, can cite appropriate living examples of what we mean—people who go on doing day by day what they would fain give up doing, solely because they therein give expression to their inmost faith and feeling. It demands and generally secures the highest reverence from all—that incessant turning of the spirit in one and the same direction, that progress of the life in one and the same upward path, which takes a man nearer and nearer to the Source and Centre of all good, all purity, all blessedness. After all, there is nothing on earth to be compared with it—the steady, unremitting, successful progress of perhaps a sorely-tormented man in the "way everlasting." This is the noblest perseverance, as it is also the most fruitful of good to mankind. They are greatly to be envied who exhibit it. Their satisfaction even now is the highest man can enjoy—and beautiful and bright will be their reward hereafter.

#### THE LATE REV. WILLIAM ALLIOTT.

In our list of obituary notices last week, was announced the death of the Rev. William Alliot, of Bedford, a man of such excellence and usefulness that a brief reference to his life and labours deserves a place in our columns. His father and grandfather were both Congregational ministers, the former at Nottingham and the latter at Coventry. With the exception of a few months, during which Mr. Alliot was an assistant to Mr. Wall, of the Pavement Chapel, Finsbury, all his pastoral life was spent at Bedford, as minister of Howard Chapel. He was ordained in 1832, and for thirty-five years continued faithfully and successfully to labour in word and doctrine. When he died, the church was at least fourfold in number to what it was when he began his ministry; and in an enlarged and beautiful house of prayer, and in memorial schools recently erected at a cost of 700*l.*, there are in Bedford abiding material memorials of his Christian usefulness. For twenty-five years Mr. Alliot had been in the habit of receiving students for the Christian ministry to give them preliminary training so as to fit them for college; and in conjunction with the late Mr. Jukes, of Bunyan Meeting, he had for many years conducted the probationary education of a large proportion of the London Missionary Society's candidates for evangelistic labour among the heathen. Indeed, so efficient and well-adapted was the instruction given at Bedford, that not a few missionaries were

left to receive all their college training there. Upwards of 160 students, chiefly missionary, have thus passed under the teaching and influence of Mr. Alliot; and it is not too much to say that not one of them left Bedford without learning to love their tutor. He was a man of good natural ability, diligently improved by culture, with a scholarship far above the average of ministers in actual pastoral duty. For some months past his health had been declining, and in the early part of last month, in the hope of deriving benefit from the change, he went to Eccles, near Manchester, where several members of his family have settled. But recovery was not to be; his work was done, and somewhat suddenly, on Monday, the 19th inst., he fell asleep in Christ. On the following Sunday, the Rev. G. W. Conder, of Cheetham Hill, one of Mr. Alliot's first pupils, occupied the pulpit at Eccles, and suitably and tenderly improved the event to the congregation there. Last Lord's Day the special funeral services were conducted at Howard Chapel, Bedford: in the morning, by the Rev. J. Frost, of Cotton End, one of Mr. Alliot's oldest and firmest friends; and in the evening by the Rev. Dr. Spence, of London, who preached to a very crowded congregation, mostly clad in the habiliments of mourning. Mr. Alliot made little noise in the world. He was modest and unassuming; but his record is on high, and the news of his decease will give a pang to many a heart throughout the wide field of Christian missions, and will be felt as the announcement of the loss of a personal friend.

#### Foreign and Colonial.

##### FRANCE.

The Emperor and Empress of the French arrived at the Tuilleries at ten o'clock on Sunday evening. The *Moniteur* says that their Majesties were received at Strasburg with indescribable enthusiasm. On Monday the Emperor started for Lille, after having given a long interview to the Marquis de Moustier. The latter has gone to Besançon. During his absence, which will last a fortnight, the portfolio of Foreign Affairs will be entrusted *ad interim* to M. de Lavalette, Minister of the Interior.

The *Débats* notices the irritation of the Berlin papers relative to the Salzburg meeting, and refers to a statement that Herr von Usedom has been sent to Italy to renew the alliance with Prussia—a circumstance which should make the French Government, adds the *Débats*, cautious of wounding the national susceptibilities of the Italians. The *Independence Belge* says that the quartering of the French regiments which formed the camp at Châlons along the north and east is not regarded as favourable to the continuance of peace, and adds that it was believed in Paris that the order for this distribution of troops was sent from Salzburg by the Emperor Napoleon.

*La France* publishes an article entitled "Respect for Treaties," which concludes thus:—

Austria, France, and England, probably also other Governments, are united in their policy, which may be summed up in these terms:—Respect for the Treaties of Paris and Prague; nothing more, nothing less. This policy has nothing aggressive or ambitious in its character, which could excite Russia or Prussia, or of which they could complain. If, as we hope, these Powers are resolved not to depart from the stipulations of treaties they have signed, it is of a nature to consolidate the peace of Europe, and render war perilous for those ambitious Powers who should act against it.

The Emperor and Empress of the French received on Sunday the schoolmasters, to the number of 700, who are now in Paris. The Emperor thanked the schoolmasters for their devotion, of which they had given proofs in the exercise of their troublesome although unassuming duties. His Majesty urged them to continue their efforts thoroughly to imbue the young people entrusted to their charge with religious principles and love of their country, which were the source of all virtues both public and private. His Majesty's words were received with warm acclamations.

##### GERMANY.

The language of the Prussian journals is very bitter on the subject of the Salzburg interview, and there is said to be an evident commotion amongst the diplomatists of Berlin. *Après* of the agreement said to have been come to to prevent the union of the South with the Northern Confederation, the *North German Gazette* speaks of the agreement as dangerous to the peace of Europe. A letter from Salzburg in the official journal of Dresden says:—

The Austro-French *entente*, which was the object of the Salzburg interview, has for starting-point in the German question the stipulations of the Treaty of Prague; in the Eastern question the settlement of 1856. It cannot, therefore, cause distrust to any third Power whatever. It excludes none, it threatens none; far from this—it leaves the adherence of the other Governments free. Only in case any resolution were come to to thwart the manner in which France and Austria judge these questions, would the understanding come to assume the appearance of a menace. In this event the Cabinets of Vienna and Paris had considered the utmost possible eventualities.

As a counter-demonstration to the meeting which has just taken place between the Emperor Napoleon and the Emperor Francis Joseph at Salzburg, arrangements are being made for an interview between the Sovereigns of Prussia, Bavaria, Wurtemberg, Baden, and Hesse-Darmstadt, to be held in Baden on the 6th or 8th of September next. So says the *Paris Temps*, but the report needs confirmation.



Bavaria and Wurtemberg decline joining a South German Confederation under the leadership of Austria, but prefer to remain as independent States, with the freedom of forming what alliances may seem needful to them.

Noticing that the King of Bavaria was especially marked in the homage he paid to Napoleon III. on passing through his dominions, the Berlin correspondent of the *Times* says:—"Of the four Southern Princes, each adopted a different line of conduct on this memorable occasion. The Grand Duke of Baden, the son-in-law of the King of Prussia, complimented the traveller during his few minutes' delay at Karlsruhe, his capital. The King of Wurtemberg, the Czar's brother-in-law, and in consequence of late on a tolerable footing with this Government, neither received the Imperial traveller on the borders of his kingdom, nor in his capital, but contented himself with seeing him for a minute at the Ulm terminus, just as Napoleon was leaving his dominions. Of the King of Bavaria I have spoken above. The Grand Duke of Hesse-Darmstadt, the sworn friend of Austria, was the most demonstrative in his courtesies. Napoleon not having to pass through his State, the Grand Duke took care to find himself in the neighbourhood of Salzburg, and, as a matter of course, received an invitation, to add to the *clat* of the meeting by his presence. As his Highness is himself a member of the North German Confederacy, he would, it must be presumed, have chosen an opposite course did he care to oblige the chief of that national commonwealth."

A Royal decree, dated August 22, has been published at Berlin, relating to the introduction of a Provincial Diet in Hanover, to consist of eighty-one members. In this Provincial Diet the great landowners and towns will be represented.

The King of Sweden is on a visit to King William at Berlin, and it is announced that the Prussian Minister at the Italian Court has arrived there, and had had a long interview with the King.

#### AUSTRIA.

##### THE MEETING AT SALZBURG.

The Emperor and Empress of the French left Salzburg on Friday, taking leave of their Imperial host and hostess in the most cordial manner. On passing through Munich they were not received by the King of Bavaria, but by the Prince Minister, Prince Hohenlohe. Large numbers of Orders have been conferred upon the members of both suites.

As to the political results of the meeting there have been various statements. The most important is that made by the Vienna official organ, which says:—"The result of the interview of the two Sovereigns will in no way lead to an aggressive policy." Another Vienna paper, non-official, states that the definitive formation of an Austro-French alliance has fallen to the ground in consequence of Bavaria and Wurtemberg having declined acceding to the formation of a South-German Confederation under the leadership of Austria. The *Fremdenblatt* announces as a result of the interview of the Emperors at Salzburg, that a joint note will shortly be despatched by France and Austria, calling upon Prussia in the most friendly manner for a settlement of the question of North Schleswig. The interviews of the Sovereigns have resulted in the formation of a defensive alliance for all emergencies, with a careful avoidance of an aggressive policy.

Other telegrams are as follows:—"It is believed that one of the chief objects of the understanding which has been come to between the two Emperors is to prevent South Germany from joining the North German Confederation, their Majesties considering the formation of a South German Bund, under the leadership of Austria, as the only admissible scheme of confederation for the South. The views of the two Sovereigns relative to the Eastern question are said to entirely coincide." "It is stated that the desire felt by both the Emperors for the preservation of peace will be manifested by an invitation to the other European Powers to join in an agreement which has been entered into between the two Sovereigns for the settlement of certain questions. The basis of this agreement is believed to be the maintenance of the Treaty of Peace signed at Prague. The affairs of the Danubian Principalities were also considered."

It is stated that the Emperor and Empress of Austria have promised the Emperor Napoleon to pay a visit to Paris at the beginning of October next, and that they will there meet Queen Victoria, who, it is arranged, will visit the French capital at the same time. The latter event is most improbable. It is stated that the Emperor of Austria expressed to the Emperor Napoleon his wish to meet the King of Italy in Paris.

#### TURKEY.

The *Levant Herald* publishes the following manifesto which the Sultan has addressed to the Grand Vizier on the occasion of his return from Europe:—

The marks of sympathy and goodwill which I have received during my journey from the Sovereigns and the great nations of Europe have been such that I can never forget them. In returning to the capital of my dominions I wish to convey to my faithful subjects the pleasure which I have experienced, and to make them sharers in it. They know that the first and dearest of my wishes is to witness the daily growth of the prosperity and peace of my empire, and the well-being of all my peoples, and their consummation in every respect. The satisfaction of my heart increases the more when I find all my subjects, like the Governments and the nations whose hospitality I have been enjoying, appreciating the sincerity of my intentions.

There is no sweeter recompense for a sovereign than to see his subjects respond by affection and devotion to his efforts for the tranquillity and prosperity of the country. The public marks of attachment and fidelity which I have received once more on this occasion from the entire population, are therefore most agreeable to me, and I esteem them at the highest price. The sentiment of duty which renders it incumbent on me to insure protection to all interests and to guarantee the general welfare of all my subjects has derived a new strength from this welcome, and has become invested with the character of a sacred debt.

My solicitude will therefore continue to be devoted to fostering those elements which everywhere serve to bind commonwealths together; to the advance of public instruction, the extension of means of communication, the good organisation of the military and naval forces, and the development of public credit; and my firm will is that all my Ministers and all the functionaries of the State should devote themselves to that object, each within the limits of his proper sphere.

I desire that you should make known to all the pleasure which I have experienced from the sincere devotion manifested towards me by all classes of my subjects, and the gratification displayed by foreign subjects, our guests, on the occasion of my return to the capital of my empire.

The blockade-runner Arcadi has been destroyed. A Constantinople telegram says that the Turkish frigate Izeddin had, after a severe action in Cretan waters, driven the Arcadi ashore, and destroyed her with much loss of life. The Izeddin seems to have been a good deal injured.

The commander of the Russian fleet in the Mediterranean announces, in a telegram to St. Petersburg, that while a Russian ship was embarking Cretan refugees she was hailed by a Turkish steamer. Both vessels were prepared for action. At the negotiations which ensued, the chief of Omar Pasha's staff declared that the responsibility would rest with the Russian commander if, after the transport of these Cretan families, the insurrection should spread.

The Porte has decided that a new Council of State should be formed, to be composed of ten Mussulmans and ten Christians.

The French and English representatives at Athens have been instructed to inform the Greek Cabinet that their Governments expect that Greece shall in future take no new step of a character likely to provoke a conflict with Turkey, and that in the event of any such conflict arising France and England will hold Greece responsible. They are also instructed to add that full guarantees have been furnished by the Porte for the fulfilment of the demands of the Christian populations.

Fuad Pasha has returned from his complimentary mission to the Crimea, where he was very cordially received by the Czar.

#### AMERICA.

By Atlantic cable we learn that the Dominican Republic has agreed to sell Samana Bay to the United States.

The incidents connected with the removal from office of Mr. Stanton and General Sheridan are referred to in a separate article.

Ordinary news is to Aug. 15. It is reported that General Grant in a Cabinet Council advocated the adoption of a more liberal reconstruction policy. Orders had been sent to General Sickles not to interfere with the Federal courts. General Pope had ordered the civil officers in his district to give public advertisements only to journals favouring the Reconstruction Act. The rumours of the probable removal or resignation of other Cabinet officers were denied. The Cabinet was reported to be harmonious. Mr. Ashley will, it is said, be indicted for conspiracy and subornation of witnesses. The Washington correspondent of the *New York Times* says that the recent disclosures by Conover were part of a conspiracy of prominent Democratic Congressmen against Mr. Ashley and other impeachers. The Indians had been routed in a battle near Fort Kearney, Nebraska.

#### MEXICO.

Juarez entered the city of Mexico on the 15th July, and immediately issued a proclamation to the inhabitants, which was couched in moderate language. The people were so wild with excitement that they attempted to take the horses from the carriage, and draw the vehicle through the city by hand. The President would not permit this. He said it would be unbecoming an Aztec's son to permit it; besides, he said, he was only one of the people. Juarez had issued an address to the people congratulating them on their deliverance from foreign intervention, but saying nothing about the murder of Maximilian. The French Minister had not yet left. It was thought he was detained as a prisoner.

#### FOREIGN MISCELLANY.

Yellow fever has broken out in Jamaica. Yellow fever is epidemic at New Orleans and Galveston.

There is a doubtful rumour that the Czar is seriously ill in the Crimea.

A SIGN OF PEACE.—It is stated that the Czar has granted unlimited leave of absence to all soldiers who have served fifteen years, and temporary furlough to those who have served ten.

A NOBLE EXAMPLE.—Chicago is erecting simultaneously five large schoolhouses, each capable of seating one thousand pupils. Five thousand children have thus been lifted from street life, idleness, and vice, and prepared to become useful and honourable citizens.

FENIAN ORGANISATION.—"President" Roberts has become the head of all the Fenian factions in the United States. He is now in Europe, and has excited

the hopes of the American Fenians by a letter in which he states that he has had communications with Napoleon, Bismark, Mazzini, and Garibaldi, and that he has secured the aid of some continental nations "in certain not improbable contingencies."

THE SLAVE-TRADE is not dead yet. We see it stated, by the last West India mail, that a cargo of 500 Africans had been recently landed on the coast of Cuba, and rapidly dispersed among the sugar-plantations.

The King of the Sandwich Islands is said to be seriously ill. The names mentioned as the future sovereigns were those of Queen Emma and Prince William Quanalilo. The present King's age does not exceed thirty-five years.

THE NEXT PRESIDENT.—On hearing of his nomination by the Republican Committee of New York for the Presidency, General Grant remarked that he was willing to stand, but without pledges. The nomination is subject to the decision of a National Republican Convention.

According to advices from Hayti, the power of Salnave, the President set up by the last revolution, was gradually consolidating. Arrangements were being made for the conclusion of a treaty of peace, of commerce, and of extradition between the Haytian and Dominican Republics. Rio Hacha was still in the hands of the brigands.

AN EMPRESS BEWITCHING A KING.—It is said that, when at the Augsburg station, the reigning King of Bavaria respectfully kissed the hand of the Empress Eugenie, she condescended to return the compliment by kissing him on both cheeks, "a flattering distinction which her Majesty never before granted to any sovereign."

THE REMAINS OF NAPOLEON II.—According to a Vienna report, the question of conveying to Paris the remains of the young Duke of Reichstadt, son of the Emperor Napoleon I. and Maria Louisa, was raised at the meeting of the French and Austrian Emperors at Salzburg. The Emperor Napoleon has, it is added, already received an official assurance that no opposition will be made to his wishes in this matter.

OVER NIAGARA FALLS.—On the 13th ult. there was a terrible accident at Niagara Falls. Four men were carried over the falls at a late hour in the evening. They were two ferrymen and two passengers. Their names were not known. A telegram in the *Tribune* says, "There is much excitement over the terrible accident. Their bodies have not yet been found, though search is being made in the river below the Falls."

THE FREE TRADE LEAGUE IN AMERICA now prints a monthly journal, called the *League*, in New York. Among the members of the association are Mr. R. W. Emerson and Mr. W. C. Bryant. It has taken spacious rooms in Broadway, and is evidently making arrangements for a wide agitation in favour of its declared object of "restoring to thirty millions of men the exercise of their natural right to make their own contracts in reference to the products of their labour."

WHAT STOPPED THE GARIBALDI MOVEMENT ON ROME.—It is quite seriously said that the Pope's best friend in Rome at this moment is the cholera. Garibaldi finds that so many of the men upon whom he had counted on for a rising are, from religious feelings, afraid to offend the Pope at the present moment, when they believe his blessing to be a preservative against the epidemic, that he has deferred the execution of his project till a more convenient season.—*Paris Correspondent of a daily paper.*

AMERICAN TAXATION.—The American correspondent of the *Times* furnishes an account of the taxation now levied upon the inhabitants of the great cities by the Union, the State, and the Municipality. Every man in New York now pays 6l. 16s.; of Philadelphia, 4l. 17s.; of Boston, 7l. 17s.; of Cincinnati, 5l. 4s.; of Chicago, 4l. 18s.; and of San Francisco, 7l. 18s. These are enormously high rates, the Londoner not paying on the same plan of reckoning more than three pounds a head, two for national and one for local taxes.

SOMETHING LIKE A RAILROAD.—The most important work connected with the Central Pacific Railway—the tunnelling of the Sierra Nevada mountains—has been completed. The road has been progressing with great rapidity, and it is probable that before the year is out the traveller may go from New York to San Francisco in ten days—a distance of 3,300 miles. As for grades, the traveller will ascend from the level of tide-water at New York or San Francisco, to a height of 8,242 feet, or over a mile and a half, at Evans's Pass.

ABYSSINIA.—The latest news from Abyssinia reports the English prisoners all well, but as the difficulties of the Emperor multiply there is no judging of future prospects. The successes of the rebels have brought upon his Majesty a more fiendish state of mind than ever. The cruel tyrant has invented a new torture. He now attires women and children in wax clothing before roasting them alive! He appears to be mad with rage, and perpetrates the most frightful atrocities on a wholesale scale, regardless of the age, sex, or position of those who come under his malignant displeasure.

FIRE IN PETROLIA.—A fire broke out in Canadian Oldom on the night of the 3rd inst., through the negligent use of a lamp. The fire burnt for twenty-four hours, and, it is said, consumed about 50,000 barrels of oil and much other property. Attempts were made to draw off oil by means of pipes, but the pipes leaked, the oil on the ground caught fire, and at one time about fifteen acres of ground were covered with flame. Eventually the burning area



was reduced to a small compass, and the flame extinguished by emptying a couple of waggon loads of stable manure upon it.

**NAPOLEON AT SALZBURG.**—Although Napoleon is apparently in good health, bronzed by the sun, stout and upright, he moves slowly and stiffly, evidently with some difficulty. He seems to have aged considerably within the last eighteen months; and during the whole of his first interview with the brother of Maximilian his face wore a constrained, hard-set look, as though he were fulfilling a difficult task. Indeed, the hosts were altogether gayer than the guests. Except for a few brief moments between the signalling of the train and its entry into the station, Francis Joseph's well-favoured features were beaming with smiles, and the Empress was radiant with cheerfulness. — *Correspondent of the Daily Telegraph.*

**ROYAL BICKERINGS AT MADRID.**—Letters from Spain speak of an angry discussion having occurred between Queen Isabella and Queen Pia of Portugal just before the latter left Madrid. The cause of the quarrel is not stated, but it is said to have occurred at or just before the review given in honour of the Portuguese Sovereigns. It appears certain that the review was abridged; and it has been already publicly stated, and noticed as rather remarkable, that the King and Queen of Portugal went straight from the review-ground to the railway, and so departed. It is further related, in letters from the Spanish capital, that the Queen of Portugal, during her visit there, showed remarkable animation and affability in her manner of acknowledging the greetings and applause of the people.

**THE SEARCH FOR DR. LIVINGSTONE.**—On July 15, Her Majesty's ship *Petrel* received on board at the Cape the expedition, under the command of Mr. Young, which has undertaken a search for Dr. Livingstone or his remains, and the ship was to sail on the evening of the same day for the mouth of the Zambesi. On arriving there, the various sections of the steel boat, specially built at Chatham for the use of the expedition, will be put together, and the party will proceed up the river to the Shire, and thence as far as the Murchison Falls, where the boat must be taken to pieces again and carried some thirty or forty miles overland. There will then be a run across the Lake Nyassa, within fifty miles of the northern end of which is the spot where Dr. Livingstone is alleged to have been murdered.

**THE CHOLERA ON THE CONTINENT.**—From the official reports at the Board of Health at Rome it results that, from the 4th of May to last week there have been 2,800 cases, of which 1,458 terminated fatally. The disease is diminishing in the city. On Thursday there were only thirty-five cases against fifty-four on the day previous. The cholera has unfortunately appeared on the borders of the Rhine, in the Palatinate. At Friesenheim, near Ludwigshafen, ten persons have already died of the epidemic. A Berlin letter states that the cholera has now reached as far as Pesh, Wilna, and Upper Silesia. In Rotterdam the cholera has now assumed an unmistakably epidemic character. On Wednesday there were twenty-six fresh cases. The scourge has appeared in a great many of the towns and villages in the neighbourhood of Rotterdam, and everywhere it proves to be of the most fatal character.

**THE KING OF SWEDEN.**—The *Cologne Gazette* thus describes the personal appearance of the King of Sweden, who is now on a visit to Berlin:—"He is tall and manly-looking, taller even than King William, and looks more like a native of the South of France than a Northerner. A long, thick, black beard surrounds his oval countenance; he has handsome and strongly marked features, with a dark complexion, and his aquiline nose and sparkling eye give him an expression which suits well with the ambitious plans attributed to him. His hair is cut very close, and is touched with grey, which makes him look older than he is (he was born in 1826). On entering Berlin the King was dressed in the simple black hussar uniform, which looks more like a student's jacket than a military dress. In the first carriage was the Queen with her daughter, the Princess 'Lovisa,' as she is called in Swedish, who is young and of very pleasing appearance."

**DWELLINGS FOR WORKING MEN** are occupying general attention in New York, and it is said that a company has been formed in that city for erecting those dwellings on the co-operative plan. They intend to build several blocks of houses contiguous to Central Park and other eligible localities on the Parisian plan. The design is to occupy the lowest floors with restaurants and provision stores, and to divide the upper into suites of six, eight, or ten rooms, where the occupants can enjoy all the quiet and comfort of a private home at a moderate cost. The food of the families may be prepared to their order and from articles furnished to them at the restaurants, or they can prepare it themselves in their own apartments—every facility for that purpose being furnished according to the design. Each suite of rooms will comprise kitchen, parlour, bath and sleeping rooms, and hot and cold water will be plentifully supplied. The company, it is said, would have commenced operations some time ago but for the high prices of building materials. Now that these are coming down, it is proposed to begin work at an early day.

**THE EMPEROR NAPOLEON AT AUGSBURG.**—The *Gazette of Augsburg* publishes the following details relating to the visit paid by the Emperor and Empress of the French to the gymnasium of St. Anne in that city:—"The Emperor was received at the entrance by the director of the establishment, Dr. Metzger,

with whom he cordially shook hands, informing him at the same time, in the German language, that he had long wished to revisit with the Empress the scene of his early scholastic studies. A tablet of honour was then presented, with a Latin inscription, commemorating the fact that it was at this establishment his Majesty was educated, and the tablet was dedicated to him by the College of St. Anne. On inspecting the building he pointed out the rooms in which he had carried on his studies and the seats he had occupied when a pupil in the school. He also, with evident amusement, drew the attention of those around to the name of 'Louis Napoleon,' which he had himself carved on a window-sill, and which is still very legible. The Empress took much pleasure in showing this inscription to her suite. The Imperial party felt much emotion on taking their leave of an establishment so dear to their recollection."

**THE FONTAINEBLEAU MURDER.**—It has already been stated that M<sup>me</sup>. Frigard has confessed her guilt. The Paris correspondent of the *Daily News* says she declined to appeal to the Court of Cassation, and when the time for appealing was out, she said she had a communication to make to the Melun procureur-imp<sup>er</sup>ial. This functionary went to see her in prison. She then told him that the jury who supposed that she had strangled M<sup>me</sup>. Mertens had been misled by the medical men. She had exercised no pressure whatever either on her neck or chest. The prisoner's face then assumed a sardonic expression, which was frequently observed during the trial, and she said, "What you do not know, and what the doctors could not find out, is that I poisoned M<sup>me</sup>. Mertens with prussic acid." It is by no means certain that this statement is true, but a fact, mentioned by the *Droit*, and which was forgotten, is that a small empty phial was found in the forest near the corpse. A chemist at Fontainebleau examined it, and said it had not contained poison, and therefore no mention was made of it at the trial. The smell of prussic acid would, however, have gone off at the time when M<sup>me</sup>. Mertens's body was discovered.

**THE EMPERORS FACE TO FACE.**—A letter from Salzburg to the *Press* of Vienna gives the following account of the meeting of the Sovereigns:—"Their Austrian Majesties were for some time at the station awaiting the Emperor and Empress of the French. The Austrian Empress wore a lilac silk dress of the shade called 'Eugénie colour,' trimmed with magnificent lace. The special French train advanced slowly. When it stopped some hundred yards from the place where the carpet was spread as at the arrival of the Sultan, the Emperor Napoleon saluted from the carriage, which, on account of the heat, was only enclosed by a kind of Venetian blinds, while at the same time the Emperor Francis Joseph, wearing the uniform of a marshal, and with the grand cordon of the Legion of Honour, advanced, saluting *à la militaire*. His Majesty of France was in private clothes. The Empress Eugénie was dressed in white, trimmed with black points, and wore a veil over her bonnet. The Emperor Napoleon took off his hat; Francis Joseph saluted in return, and the two Emperors then shook hands. Then Napoleon approached the Empress Elizabeth and kissed her hand; Francis Joseph doing the same to the Empress Eugénie. The two Emperors passed in front of the chasseurs, while the band played, 'Partant pour la Syrie.'"

**FATE OF MAXIMILIAN'S BETRAYER.**—The *New York Tribune* prints a letter which gives the following details of the assassination of Lopez, who betrayed Maximilian:—"I arrived here to-day, and learned the startling news of the assassination of the traitor Lopez. The particulars of the assassination are as follows:—"Lopez was stopping at an hotel in Puebla, where his wife spurned him from her presence. Early one morning a Mexican arrived and familiarised himself with an ostler in a livery stable adjoining the hotel. General Miguel Lopez was inquired for, but not being in, the stranger was told that the General would be at dinner. Before the dinner hour Lopez returned, and was pointed out to the stranger, who made special note of his man. When dinner was called Lopez and his assassin occupied opposite seats at the table. After some minutes, during which time the stranger called for and drank a glass of wine, he deliberately rose, drew a concealed knife, and sprang upon Lopez and stabbed him nine times. The stranger then took his hat, and, as he started to leave, said, 'This is the way all traitors should be paid.' No one interfered, or prevented the assassin from leaving. Thus was the blood of Maximilian, Miramon, Mejia—yes, and thousands of others—avenged." The Washington correspondent of the *Tribune* says that this report is regarded as authentic.

**CARDINAL ALTIERI.**—A cardinal has died doing his duty, which, to judge by the chorus of applause in the Ultramontane press, is an unusual thing for a cardinal. Cardinal Altieri, prince by birth as well as ecclesiastical rank, was Bishop of Albano, and hearing that the town was struck with cholera, he returned to it from Rome, severely rebuked the frightened people, and for three days went from house to house barefoot, comforting and assisting the sick, administering the sacraments, doing all that prince and priest could do to relieve the calamity. He was ably seconded by the Zouaves, who, like the Italian troops in Sicily, turned sextons, nurses, and carriers to the sick. At last the cardinal himself was struck—probably because he went barefoot, perhaps the most fatal imprudence he could commit—and died, able to say, after Carlo Alberto, "At least I have not died as cardinals die." It is to be

noted, to the great credit of the Catholic priesthood, that while the physicians fly and the shopkeepers go mad with terror, they remain at their posts as faithfully as the soldiery. If they would administer morphia instead of extreme unction they would be more useful, but at least they face death for what they consider their duty. Except the priests, the soldiers, and the aristocrats, the Italians behave under their visitation shamefully. In one place, Cosenza, they tore an old woman to pieces, and burnt the quivering bits, because she, forsooth! had brought the cholera—superstition of which the lowest Hindoos would be ashamed.—*Spectator.*

**UNDER AN ALPINE GLACIER.**—Mr. Girdlestone, of Magdalen College, Oxford, sends to the *Times* an account of the remarkable escape of himself and a friend on the 21st in attempting to reach the Grimsel by the Steinlunnir and the Trift Glacier Joch—two glacier passes—without guides.

On reaching the base of the Thälstock Rocks, which have to be mounted in order to avoid the upper ice-fall of the Trift Glacier, we found that our best route was to cross a long bridge of frozen snow and ice connecting the glacier with the rocks. We had to cut steps along it, and while I was cutting the last, close to the rocks, the whole bridge suddenly gave way. I was instantaneously thrown backwards by the tilting up of the extremity of the bridge, and thrown headlong more than twenty feet through the air, down into the chasm between the rocks and the glacier, bumping as I fell against falling masses of ice. When all was still, I found myself unable to move, under blocks of *débris*, lying head downwards, while Mr. Trueman lay a little higher up in a similar position. After resting a little I was able to get to my knife and free myself from my haversack, the strap of which was cutting my chest. I next slipped off the rope which was coiled round me; but my coat was held firmly down under an immense block of ice by the elbow and the right pocket. Had the block fallen an inch nearer my right elbow must have been crushed, and we must have lain there and died. Slowly, and by degrees, I slipped out of my coat and got on to my feet. I found that we were under the glacier, and but a narrow band of sky was visible. Mr. Trueman was lying in pain, his right knee and calf under a very heavy immovable block. Recovering my axe, I cut away sufficient ice to free his leg and allow him to slide down in my former position; but here his knapsack jammed him against the block of ice, and it was not until I had unfastened it that he could slide out and get on to his legs, when we found that, beyond bruises and abrasions, we had sustained no serious injury, and had not lost anything except a knife, guide-book, and a portion of my coat, which I had to cut off and leave in order to carry off the rest. Our first thoughts and words after ascertaining that we were both alive were to thank God for so narrow an escape.

**EXTRAORDINARY MIRACLES BY A ZOUAVE.**—The Paris correspondent of the *Star* is responsible for the following extraordinary story:—"The great novelty of the day, and the subject of all conversation, is the miraculous gift of healing possessed by a Zouave of the name of Jacob, who, by the mere exercise of his will, performs daily the most extraordinary cures on paralysed persons, who for years have been unable to move without assistance. The Zouave receives no payment for the boon he confers, he is perfectly unassuming in manner, and does not attempt to explain by what means he accomplishes the cures he undoubtedly effects. His regiment is quartered at Versailles, but in consequence of the difficulty the poor experienced in reaching the only portion of this barrack in which he was allowed to receive his patients, the Count de Chateaullivaid, himself a paralytic, offered him the use of several rooms in his hotel, where Zouave Jacob daily administers relief to thousands who flock from all parts. The Count publishes in *La Petite Presse* a plain statement of his own experience of the efficacy of Jacob's influence. He drove in his carriage, accompanied by his wife, to the manufactory of M. Du Novet, where Jacob was engaged with several poor and disabled patients. The Count, who had been paralysed for years, was supported by his footman and a workman who obligingly lent him his arm from his carriage to the *salle*, where he was allowed to take a place in the circle of the sick surrounding Jacob. Persons were being transported on litters or carried in men's arms to his presence, many being so utterly helpless as to be unable to sit upright, and only able to support themselves by leaning against each other. As soon as the room was full, Jacob entered and said, 'Let no one speak until I question him, or I shall go away.' Perfect silence ensued. The Zouave then went from one sick person to another, telling each exactly the disease from which he or she was suffering. Then to the paralytics he simply said 'Rise.' The Count, being of the number, arose, and that without the slightest difficulty. In about twenty minutes Jacob dismissed the crowd. M. de Chateaullivaid walked to his carriage without the slightest difficulty, and when his wife wished to express her gratitude to Jacob, he replied that he had no time to listen, for he had other patients to attend to. Medical men are themselves taken by surprise, but the facts are not contradicted."

**ADVENTURES ON THE PRAIRIE.**—Noticing the presence of Mr. Cave, M.P., on the far west tract of the Union Pacific Railway, the *Omaha Daily Herald* says:—

Colonel Carling, of the regular army, has a large and fine camp under his command near this city preparing for the construction of a fort to accommodate 1,400 men, near the base of the mountains. Colonel Carling extended the hospitalities of his camp to the Hon. Mr. Cave, and invited him to hunt an antelope at five o'clock the next morning. True to the sportsmanlike instincts of a British gentleman, Mr. Cave cordially accepted this invitation for sport, although he had been informed that hostile bands of Sioux Indians infested



the vicinity, and were constantly committing depredations. The hunting party consisted of Colonel Carling, Mr. Cave, the Colonel's orderly, and two scouts of experience, to be used as well for heading the game as to look out for Indians. At starting a north-easterly direction was taken over the prairie, one scout moving about a mile distant on either flank, with orders to ride to the centre in case of alarm. Antelopes were soon sighted in large numbers and exciting sport obtained. About eight a.m., and immediately after an exciting chase, the orderly having Mr. Cave's rifle to reload, two fine wolves were sighted at about one-fourth of a mile distant. The Englishman, being anxious to obtain a nearer view, suggested a chase. Colonel Carling assured him that it would be impossible to come up with them, but expressed his willingness to allow Mr. Cave to try the experiment. Without waiting for his rifle, Mr. Cave rose in his stirrups and put his horse to the top of his speed in pursuit, begging the orderly to follow with his piece. After a tremendous run of about two miles, Mr. Cave was alongside the nearest wolf, but on looking around found the orderly had not come up. He accordingly rode at the rear side of the wolf and shouted from time to time in his ear, with a view of turning him within reach of Colonel Carling's rifle. About fifteen minutes of skilful management had brought the wolf within about 100 yards, when he drew back to allow the colonel to fire, and shouted to the orderly for his weapon. The Englishman, intent upon the exciting chase, had noticed neither the shouts nor signs from Colonel Carling that a party of hostile Indians were approaching. He now, however, saw at a glance his danger, and the critical situation of affairs, and although the wolf was completely exhausted, and would have been captured an easy prey, he thrust spears to his horse and rode for the orderly for his weapon, being wholly unarmed. Colonel Carling had for some time observed the approach of the band of Indians, well mounted, and dressed in simple blankets and leggings, as customary in their tribe, and saw that they were evidently manoeuvring to cut off Mr. Cave from his party. Seeing that their presence was unknown to the Englishman, regardless of the danger Colonel Carling resolved not to leave him to his impending fate, but gallantly, and at imminent risk to himself, followed Mr. Cave, thus preventing a recurrence of a similar tragedy to those which we have recently been called upon to record. At this juncture the right scout had discovered another party of Indians similarly mounted approaching from an opposite direction, while the scout from the left came in with the report that he had struck fresh Indian tracks on the extreme left. Thus reinforced, the party drew rein for a short council of war, and, dismounting as agreed, showed face to the foe, and determined to make fight. This demonstration was effective. The wily Indian never makes a fair stand-up fight if there is a formidable opposition, and they well know the power of the Henry rifle in such hands as these. In the sad tragedies of Mr. Hill and of Mr. Brown, and other sad occurrences of recent date, the Indians have watched until they found a man separated from his comrades, and then unexpectedly swooped down upon and cut him down. We are glad we have no such determination to record of the case in point.

#### PRESIDENT JOHNSON AND MR. STANTON.

The events connected with the suspension of Mr. Stanton, the able Secretary of War in the United States Government, are thus described by the Philadelphia correspondent of the *Times* :—

The President has at length got rid of his War Secretary, although he cannot be said to have left the Cabinet willingly. He has been forced out by a combination of circumstances beyond his control, and beyond the control even of the Republican party, however unlimited its power in everything else. The great War Minister of the United States, Edwin M. Stanton, to whose indomitable energy, iron will, and unswerving integrity, more than to the military abilities of either Grant and Sherman, the downfall of the rebellion was owing; the man who ruled President Lincoln as he pleased, and who for nearly six years has controlled the Government of the United States, has been dismissed from his post, and is now of no more influence than any other private citizen.

The removal of Secretary Stanton, an object for which the President has employed all his energies, was only accomplished after much trouble. The consent of the Cabinet and of General Grant had first to be obtained, and this was no easy matter, as each of them had to ponder upon the decision as if his own political fortune depended upon it. This consent obtained, the Tenure of Office Act, which had been passed by Congress with a view to prevent just such removals from office as the one contemplated, had to be searched to discover a flaw, and luckily for Johnson the flaw was found. Stanton had not been appointed to office by Johnson, but by Lincoln, and by some oversight this law was made so as only to protect office-holders 'appointed during the existing Administration.' On August 9th a Cabinet meeting was held, from which Stanton was excluded, and at this meeting the plan to get rid of him was formed. The Cabinet, with regard to the law above referred to, decided that one section of the Act gave the President absolute power to remove the Secretary of War, while another section gave power to suspend him by notifying him of the fact, and submitting the reasons for the course taken to the next session of Congress. General Grant was selected for Stanton's temporary successor and as the instrument which the President should use in getting rid of him, and to shield Grant from responsibility, it was determined that the President should act in his military capacity as Commander-in-Chief, issuing orders which Grant was in duty bound to obey. In all this Grant, who seems to have been quite as anxious to get rid of Stanton as the President was, acquiesced. Meanwhile Stanton refused to resign as previously requested by the President, and in this course was supported by the entire Republican press of the country. He received scores of telegrams and

letters from Republican clubs and 'Leagues' and prominent politicians, promising him their support and begging him to hold on; and to hold on he was determined, for he thought if he could keep his place until Congress met that body would very quickly come to the rescue. The President caused it to be announced in his Washington newspaper organ that Stanton would be allowed the balance of last week for a decision, and accordingly nothing was done till August 12.

Stanton still holding on, at ten o'clock on that morning, the plan adopted to get rid of him was put in operation. The President at that hour served on him a notice in the following words :—

By virtue of the power and authority vested in me as President, by the Constitution and laws of the United States, you are hereby suspended from office as Secretary of War, and will cease to exercise any and all functions pertaining to the same. You will at once transfer to General U. S. Grant, who has this day been authorised and empowered to act as Secretary of War *ad interim*, all records, books, papers, and other public property now in your custody and charge.

At the same time the following instructions were given to General Grant by the President :—

The Hon. Edwin M. Stanton having been this day suspended as Secretary of War, you are hereby authorised and empowered to act as Secretary of War *ad interim*, and will at once enter upon the discharge of the duties of that office. The Secretary of War has been instructed to transfer to you all records, books, papers, and other public property now in his custody and charge.

Stanton was waited upon by General Grant about noon, and informed by the latter that he was acting under orders from his superior, and that he had no alternative but to obey. To Stanton's question as to what would be the result of a refusal on his part to give up the office and surrender the records, &c., it was replied that military force would probably at once be resorted to for the purpose of ousting him. The Tenure of Office Act was examined and found to contain the flaws so unfortunate for the Secretary which the President had previously discovered, and then Stanton determined, as he could not help himself, to protest against the order of suspension, but to obey it. About one o'clock he sent the President a note acknowledging the receipt of the order of suspension, and adding, —

Under a sense of public duty I am compelled to deny your right under the Constitution and laws of the United States, without the advice and consent of the Senate, and without legal cause, to suspend me from office as Secretary of War, or from the exercise of any or all functions pertaining to the same; or without such advice and consent to compel me to transfer to any person the records, books, papers, and other public property in my custody as Secretary of War. But, inasmuch as the General commanding the armies of the United States has been appointed Secretary of War *ad interim*, and has notified me that he has accepted the appointment, I have no alternative but to submit under protest to superior force.

Stanton thus yielded peaceably, and Grant took charge of the office, appearing as Secretary of War at a Cabinet meeting held during the afternoon to discuss some matters pertaining to the Russian-American cessation. Stanton will probably appeal for redress to the Republican party, and use all his powers to procure his reinstatement at the next session of Congress. But, while the Republicans will use this matter so far as it gives them a political advantage against the President, it is scarcely possible that they will aid in putting Stanton back into power, or make of him such a 'martyr' as would conflict with the Presidential aspirations of Chase, Butler, Colfax, Wade, or the rest. Stanton is an able man, but he will not now have the power and resources of the War Office at his command, and besides this he is personally very unpopular, and is detested by numbers of prominent Republicans whom he has personally aggrieved at various times. His removal will cause a great hubbub, and lead to indignation meetings and fierce newspaper invective and the like; but, however it may redound to the injury of the President or to the discredit of General Grant for the part he took in it, it can scarcely result in Mr. Stanton's personal advantage.

The *New York Times* says :—"It is generally assumed that General Grant's tenure of office will be short, as it is well known that the President offered the portfolio of the War Office to General James B. Steedman, of Ohio, more than eighteen months ago, and that he telegraphed to New Orleans, requesting that officer to proceed to Washington immediately."

We have already announced the receipt of news by Atlantic cable of the removal of General Sheridan. This event would, it was thought, lead to a revival of the impeachment movement, and perhaps to the President being dragged before the Senate by a mere vote of the House. It is said that Grant strongly remonstrated with the President on the impropriety of removing Sheridan, but, as it now appears, without effect.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending August 24, 1,015, of which 264 were new cases.

THE SHEFFIELD TRADES' UNIONS.—A meeting of the executive of the Organised Trades of Sheffield was held on Wednesday, when a resolution was passed denouncing the resolutions recently agreed to by the Sawgrinders' Union, and refusing to have any communion with that union till it had expressed contrition for past misdeeds, and given a guarantee for its future good conduct.

#### Court, Official, and Personal News.

##### THE QUEEN'S VISIT TO THE BORDER.

Her Majesty and Royal family arrived at Carlisle on Wednesday morning, and breakfasted there. About half-past eleven the border town of Kelso was reached. Her Majesty's arrival there is thus noted :—

At fifteen minutes past eleven a gun from Roxburghe Castle indicated that the Royal train had passed Maison Dieu, about a mile west of Kelso. This set the public on the qui vive throughout the whole length of the line, and a hearty cheer burst from the assemblage. In a minute or two the Royal train drew up at the Kelso station, where her Majesty was received in a very neat pavilion, open at one end to the line, and at the other to the road. It was hung with red and white calico, with green fringe, with tartan hangings outside. It was lined with rich conservatory plants, sent for the occasion by the Duke of Buccleuch. Mats of heather were spread over the crimson carpeting for her Majesty alighting from the train and ascending to her carriage. On her Majesty stepping out, the Duchess of Roxburghe knelt, and as her grace rose up her Majesty most affectionately kissed her. The Queen then turned to the Duke of Roxburghe, to whom she held out her hand, which his grace kissed, and then turning to the Duke of Buccleuch, did him the same honour. The Queen was attired in a rich black silk dress with deep flounces, and with the black tulle bonnet and veil thrown back. Her Majesty was in good spirits, and evidently in excellent health. The Princess Christian was dressed also in black, but the younger Princesses wore light dresses trimmed with mauve, and white crinoline bonnets trimmed with blue. The little Princess Beatrice had her beautiful golden hair *au naturel*. A ringing cheer arose from the assemblage as the Royal party left the station to go to the castle, the route thither lying through the town. Her Majesty's procession to Floors Castle was a truly triumphal one, and nothing could exceed the heartiness of the greeting everywhere. At the bridge a beautiful scene was witnessed, when fifty young ladies and girls, dressed in white, and wearing chaplets of ivy, scattered the road with exquisite bouquets of flowers. The great gathering took place in the market-place. Her Majesty received the address of the magistrates with a few words, indicating her pleasure, and with a most animated expression. The whole of the Royal party seemed delighted with their reception in the square, where several thousand people were assembled, and where the cheering was tremendous.

After partaking of luncheon, the Queen visited the Shiel, a sporting lodge on the estate, and the garden of Floors. In the evening her Majesty planted a tree on the lawn in front of Floors Castle, to commemorate her visit; and afterwards she took a drive, accompanied by the Duchess of Roxburghe and the Princess Christian. There was a general illumination at night, and a great lighting of the beacons. The scene at various points was highly picturesque. On all the heights in the neighbourhood of Kelso bonfires were burning, and rockets were continually ascending. From Hawick as many as twenty-two fires were counted, while from Gala Rig it is said that no fewer than thirty-four were counted. Perhaps forty or fifty mountain-tops in all were a-blaze on the occasion. It is "sixty years since" the beacon fires blazed forth, and their purpose then was to call the people to arms to resist an expected foe. A false alarm it proved on that occasion, and yet a true alarm to the peaceful inhabitants of the vales of the Merse and of the Teviot and Tweed.

On Thursday the Queen spent the whole of the forenoon within the grounds at Floors, and in the afternoon drove to Melrose Abbey. In the town of Melrose vast crowds from Galashiels and neighbouring places had assembled, and gave her Majesty an enthusiastic reception. After spending some time among the ruins of the Abbey, the Royal party drove by Dornick Tower to Abbotsford, three miles distant. It was approaching six o'clock when the Royal party reached this the last stage of their journey. They were received on arriving by Mr. Hope Scott, Lady Victoria Hope Scott, Miss Hope Scott; with whom were his Grace the Duke of Norfolk and a numerous party. The Royal party had tea in Sir Walter's dining-room. After partaking of tea, a start was made for the return journey. The route now lay over Melrose-bridge, and on by Gattonside to Leaderfoot, where a detachment of the Berwickshire Volunteers lined the way, and the latter part of the journey was performed amid a downpour of rain. It was not till ten o'clock that dinner was served.

On Friday the Queen visited Jedburgh, about ten miles south of Kelso. The ancient border town was not behind its neighbours in loyal manifestations, and its decorations were even on a more ambitious scale. The weather was again favourable, and there was a large concourse of people at several points in the route. In the gaily decorated market-place there was a lively demonstration. Provost Deans presented the Royal address, which was graciously accepted. The Queen's carriage slackened its pace in passing the Abbey, but no further stoppage was made. After a drive through the grounds of Hart-rigge House, the Royal party returned to Floors Castle. A short time before midnight her Majesty and Royal party left Kelso, the town being brilliantly illuminated. The streets were crowded with spectators, and at the station there was a large assemblage. The Duke and Duchess of Roxburghe accompanied the Royal party to the station, where farewell was taken. After a brief stoppage at Eskbank the train passed through Waverley-bridgstation, Edinburgh, and arrived at Ferry-hill station at half-past six on Saturday morning. After a stay of a few minutes, the Royal party proceeded by the Decade Railway to Ballater, where they arrived at eight o'clock. After an hour's posting, they arrived safely Balmoral Castle.



The Prince and Princess of Wales are now at Wiesbaden. The latter (says a letter from Homburg) is taking baths at her house daily, and though her knee is quite stiff, her Royal Highness is looking better, and rather stouter. She takes drives daily, and may be seen on the balcony of her residence playing with her children. The letter adds:—

The Prince is everywhere; bathes and breakfasts every other day at the Hotel de la Rose; lounges, and chats, and gossips pleasantly and unaffectedly with his friends; risks a few gold pieces at the table, walks about in the crowds alone, takes his coffee under the trees at the Kursaal, and is not in any way annoyed either by foreigners or the English. He looks well, full of health and enjoyment, and has a pleasant, restless way of easily getting through the day. As the chase commenced in Nassau on the 24th, and there is plenty of game, it is anticipated he will have some shooting in the royal, formerly the ducal, domains. A well-looking youthful Prince of Prussia is also here, with whom he appears to be intimate.

The Duke of Northumberland died at Alnwick Castle on Thursday, in his ninetieth year, from extreme old age. He was Earl of Beverley from 1830 up to the beginning of 1865, when by the death of his cousin he became Duke of Northumberland. His eldest son, Lord Lovaine, who now takes the title, has been a Lord of the Admiralty and Vice-President of the Board of Trade.

Admiral the Hon. Edward Harris has been appointed Minister at the Hague, in succession to Sir John Milbank, who resigns; and Admiral Harris is succeeded, as Minister at Bern, by Mr. John Savile Lumley, formerly Secretary of Legation at St. Petersburg.

The honour of knighthood has been conferred on Mr. John Brown, of the Atlas Works, Sheffield.

It is announced that the following gentlemen have accepted appointments as Assistant-Commissioners under the Boundary Commission, and that it is intended that the barristers and military officers shall work in pairs:—Barristers: Serjeant Atkinson, A. Bathurst, J. Bramston, E. Bullock, P. Cumin, Olifford, J. S. Dagdale, F. W. Gibbs, J. Kaye, F. D. Longe, Lopez, Merivale, W. S. Ollivant, R. C. Palmer, J. H. Payne, G. K. Rickards, N. Senior, J. L. Wharton. Royal Engineers: General Moody, General Bainbridge, Colonel Ward, Lieut.-Colonel Gordon, Major Leahy, Captain Pratt, Major Du Cane, Captain James, Captain Wilson, Captain Sandford, Captain Palmer. Royal Artillery: Lieut.-General Dacres, Lieut.-Colonel Milward, Lieut.-Colonel Reilly, Captain Nangle, Captain Brackenbury, Captain Biddulph, Lieutenant Hoxier.

Lord Malmesbury contradicts the statement that he was responsible for the temporary change in the figure of the lodger franchise during the passage of the Reform Bill through the Lords. The fact is (he says) "that the Cabinet and Lord Derby had previously agreed that we should accept Lord Cairns's proposal, and that Lord Derby distinctly stated, when he afterwards yielded to the feeling of the House of Commons on the subject, that he was entirely responsible for the action of his colleagues."

The Reform banquet is provisionally fixed for Monday, the 30th of September, and is to take place at the Crystal Palace. The committee have received letters from Mr. Bright, M.P., Mr. T. Hughes, M.P., Mr. J. S. Mill, M.P., Mr. Torrens, M.P., General Thompson, and other gentlemen, approving the proposed *Mit*, and promising their co-operation.

Mrs. [Forbes] Yelverton is said to be very ill from anxiety and fatigue, but as soon as she recovers it is her intention to commence proceedings in Ireland for a divorce. Major Yelverton is at present in the south of France.

The late Mr. Wm. Crawshaw's property in South Wales is estimated at nearly two millions sterling. By the provision of the will interment was to take place four clear days after death in a common earth grave, and the men on the estate, ninety in number, were to attend and receive a pint of good ale, eatables, and gloves and handkerchiefs.

The *Globe* says it is not unlikely that both Lord Stanley and Mr. Disraeli will visit Ireland during the recess.

Lord Derby and Lord Stanley have gone to Knowsley Park, and Mr. Disraeli to Hughenden Manor, Bucks.

The Lords of the Admiralty—combining pleasure and business—are paying their annual visit to the ports. They have been at Portsmouth since Thursday.

Her Majesty has conferred upon Major Greig, the head constable of Liverpool, the honour of a Civil Companionship of the Bath.

The Hon. Henry Cowper, M.P. for Hertfordshire, has gone on a tour to the United States.

A memorial having been forwarded to the Earl of Derby from Protestants of Ulster, assembled at a public meeting at Bangor, county Down, complaining of the partial and unjust operation of the Party Processions Act in relation to Orange demonstrations, his lordship has forwarded a reply, stating that it is his wish and that of the Government that as long as the Act continues in force it should be impartially applied, but that in the present state of Ireland he is not prepared to recommend its repeal.

A great Conservative demonstration is to take place in Manchester on the 17th of October. It is to take the form of a banquet, and it is stated that Lord Derby, Mr. Disraeli, and other members of the Government, will be present.

Mr. Charles Dickens is stated to be in a critical state of health, and his intended voyage to America is probably prompted more by consideration for his physical well-being than anything else. Eminent

surgeons have recommended change of air and scene, and cessation from literary labour for some time to come.

The Royal Commissioners, who have already reported on the Thames and Lea, have now presented their report on the pollutions caused by the woollen and worsted manufactures in the district drained by the Aire and Calder. The Commissioners say that in some parts these rivers appear to be more like ink than water.

Ex-Governor Eyre is now staying at Dover.

Mr. William Lloyd Garrison has gone to Paris to attend the Anti-Slavery Conference, and will return to town in a few days to fulfil an engagement to be present at the annual Crystal Palace demonstration of the National Temperance League on Tuesday, 3rd September.

### Miscellaneous News.

**NEW SUBURBAN RAILWAY.**—The Edgware, Highgate, and London Railway has been opened. The railway is worked by the Great Northern Company, whose main line it joins at the Seven Sisters-road Station. There are stations at Church-end (Hornsey), Highgate, Finchley, Hendon, and Mill-hill.

**AN ANGLER ATTACKED BY BEES.**—As a young officer attached to the Rifles quartered at Bandon was fishing in Castle Bernard Park, on Tuesday week, he was attacked by a swarm of bees. So beset was he that to escape them he jumped into the river; but whenever his head appeared above water they renewed the assault with redoubled vigour. At last, stung to madness, he rushed to the bank and ran home to the barracks as fast as he could.

**GAME PILFERING ON THE RAILWAYS.**—Complaints are made that the railway system of pilfering from packages of game has this year commenced with even more than usual force. In some instances boxes are lightened of their contents, and in others inferior birds are substituted for choice ones. So persistent is the practice, that it is thought probable a considerable portion of the supplies that reach the small London shops are furnished in this way. Of course, while no plan is adopted better than that of packing in deal boxes, nailed with a few tacks, there can be little difficulty in carrying on these operations.

**FIFTEEN QUARTS OF ALE IN A DAY.**—At an inquest on Wednesday on the body of a man who had drowned himself in a fit of *delirium tremens*, Dr. Lankester said he had long been trying to find out how much some working men drink in a day, but he had never been able to ascertain. He had once asked the landlord of a public-house frequented by navvies how much a man had drunk in a day, and his answer was he did not know—he had only served him with fifteen quarts of ale in a day. The next day the man was dead. Working men could stand more than any one else, because they worked it off, and navvies could stand most of all. Tailors could not stand much, and his advice to them was to abstain altogether.

**A TOWN IN CHANCERY.**—The authorities of Leamington are in a difficulty, in consequence of Mr. Heath, one of the plaintiffs in the recent protracted proceedings in Chancery against the Local Board, having taken steps to enforce the sequestration issued by the court, for the infraction of an injunction restraining the board from polluting the river Leam with the town sewage. The penalty which the sequestration is to exact is 5,000*l*. The commissioners named in the writ have given notice to the board's collector of rates not to pay any more money over to the treasurer, and the latter officer has also received notice not to honour any cheques drawn upon him by the board. The result is that the board is left without funds to meet the current expenses of the town, the sequestrators having laid an embargo upon the 1,700*l*. which stood to their credit at the bank.

**THE COMPOUND HOUSEHOLDERS.**—The Manchester overseers have determined to notify the compound householders in the township that if, before July, 1868, they pay the difference of the present poor rate between the amount compounded for by the landlord and the rate in full, they shall, according to the provisions of the Reform Bill, be placed upon the next register of voters, which will be made up about July, 1868. With regard to future rates, the overseers will look to the tenant; but if the tenant chooses to arrange with the landlord and the landlord pays the rate in full, the overseers will accept that payment and place the tenant's name on the register. Any arrangement that a tenant may make with his landlord will not remove the tenant's liability; hence the landlord will be a mere agent of the tenant so far as the payment of tenant's rates is concerned.

**RIOTOUS PROCEEDINGS IN BIRMINGHAM.**—An artisan named Raffles having met Murphy, the anti-Popery lecturer, at the Tabernacle on Friday evening, for the purpose of discussion, a row took place, during the progress of which the platform was cleared with rotten eggs. In anticipation of a scene of violence, the chairman and several of Murphy's friends had come to the meeting armed with pistols, and twice the chairman threatened the audience with his. This foolhardy demonstration only made matters the worse, and the excitement which succeeded knew no bounds. At length the occupants of the platform became panic-stricken,

and beat a hasty retreat, but in the endeavour to do so got mingled with their opponents and tumbled pell-mell down the stairs. Happily, though there must have been many bruises and contusions, there was no case of fatality, and the disturbance does not appear to have extended beyond the precincts of the building, which was eventually cleared by the police. The feeling of the populace has been against Murphy since he gave indications of Conservatism in politics.

**PRESENTATION OF A SILVER TEA SERVICE TO MISS MARY CARPENTER.**—A meeting for the above purpose was held on the 23rd inst., at the rooms of the East India Association. Among those present were Sir Bartle and Lady Frere, Mrs. M. Naoroji, and Mrs. G. Dadaboy Canna (both Parsee ladies), Mr. H. A. Palmer, Mrs. Clarke, Mr. N. Furdooji, Mr. M. Cursetjee, Mr. G. Lynch, Mr. K. Moolje, Mr. G. W. Hastings, Mr. D. D. Camer, and many other natives and English ladies and gentlemen. The chair was taken by Sir B. Frere. The chairman read a letter from the subscribers, and Mr. N. Furdooji presented the testimonial to Miss Carpenter, on behalf of certain native gentlemen of Bombay, requesting her acceptance of it as a small token of their esteem, admiration, and gratitude, and a memento of her visit to their country. Miss Mary Carpenter replied at some length, expressing her deep gratification that her visit to and conduct in India had met with the approbation of her native friends. She explained the objects of her visit to India, and mentioned the reasons why she thought Government ought now to assist in supplying qualified female teachers by establishing normal schools on the plan suggested by her. At the request of the chairman, Mr. D. Naoroji, Mr. Moolje, Mr. Manockjee Cursetjee, and Mr. N. Furdooji addressed the meeting, expressing their approval of Miss Carpenter's plans and their desire to see them carried out. The chairman recommended the speakers and the native gentlemen present to communicate their views to Government. A vote of cordial thanks to his excellency terminated the proceedings.

**TONIC SOL-FA CONCERT.**—A very interesting musical meeting was held on Saturday at the Crystal Palace. This was a grand concert given by the members of the Tonic Sol-fa Association. Nearly 5,000 vocalists of all ages took part in the performance, and the aspect of the great Handel Orchestra, crowded as it was to its uppermost tier, was in itself sufficient to compensate those who made their way down to Sydenham on Saturday. The youthful artists who represented the association during the great contest of choral societies in Paris in July occupied a conspicuous position among their companions, and they carried on their breasts the badges of distinction they had on that occasion so honourably won. "The Occasional Overture," by Handel, having been played as an introduction, the clear, ringing voices of the choristers burst into the solemn martial strains of the National Anthem. It would be impossible within the limits of a short notice to characterise the performance of every selection enumerated in the programme, which comprised as many as twenty pieces—hymns, part songs, and glees. The manner, however, in which some of the selections were rendered deserve special notice. "The Hunting Song," by Benedict, which was sung by the representatives of the association in Paris before the Emperor and Empress of the French, was given with such spirit and accuracy that it was followed by an almost rapturous burst of applause, which was deservedly obtained, for the enunciation of every note, from the first clash of the chorus to the last chord, was particularised by purity of tone and sweetness of expression. The vocalists found the true interpretation of the dashing music of "The Retreat," "the tattoo" by drums in the distance being given with wonderful effect and significance. The selection, however, which won the largest measure of applause was the "Echo Chorus," "Lutzow's Wild Hunt," the brilliant execution of which roused the audience to the highest pitch of enthusiasm. It is almost impossible to describe the marvellous surprise which this splendid piece contains, and so admirably was the illusion of the answering echo sustained that it was almost impossible to believe that the piano response was given by any of the choristers on the orchestra. Among the other pieces which were received with marked expressions of favour were the splendid "Hallelujah Chorus," from the "Messiah," "The Shepherd's Farewell," one of the prettiest of simple pastorals, and the cheerful tripping air, "The Comrade's Song of Hope." At the conclusion of the concert the first solemn notes of "Rule Britannia," played on the organ, resounded through every corner of the building, and were immediately taken up by what may be justly called the choir of the thousands. Nothing could surpass the accuracy and expression with which the stirring strains of the magnificent anthem were chanted, and at its conclusion nearly the whole audience rose *en masse* and cheered the choir to the echo. The concert was uniformly excellent, and perhaps the most wonderful feature of the performance was the almost perfect unison maintained throughout by so many hundreds, trained as they have been in so many different schools. Critically judged, the performance showed that the tonic sol-fa method possesses many advantages, for in only one instance on Saturday did we observe any difficulty on the part of the multitudinous choir in keeping perfect time and tune. This, however, was speedily remedied, and only made more palpable the marvellous correctness which characterised the execution of the varied music entrusted to the youthful vocalists.—*Times*.



## Literature.

## "TRACTS FOR THE DAY."

[SECOND NOTICE.]

The Protestant and Catholic systems, we are told by the authors of these Tracts, agree in recognising the cleansing efficacy of the blood of Christ—they differ as to the mode of its application. Among Protestants themselves there are two parties, whose differences are thus described:—"One section holds that the repentance of the individual is requisite for obtaining pardon, and that forgiveness and reinstatement in his former privileges is granted in answer to fervent prayer; but that no outward pledge or earnest of reconciliation is accorded. The other section holds that pardon is consequent on a sudden operation of grace in the soul." The writer cannot be very conversant with the laws of logical division, or he would have remembered that one of them teaches that the "parts or members must be opposed." Between the two sections of whom he speaks there is no such distinct opposition; for a man may, and, as a matter of fact, numbers do, belong to both, believing that "pardon may be consequent on a sudden operation of grace in the soul," yet maintaining with as much earnestness as those who doubt the possibility of this sudden conversion the necessity of personal repentance and holiness. There may be some who believe that suddenly "the old Adam is sloughed off, and the new man put on, with the imputed righteousness of Christ covering all," and that "in an instant the work is complete—an inward emotion, a flash of interior light, and the soul is purified, and united to its Saviour." There are certainly many who talk very injudiciously, and whose language lays them open to very serious misconstruction, and it is possible that there are some who really do not recognise the need of a daily struggle against sin and growth in holiness. But granting that there are some, and even a considerable number, who hold such a view, we still object to the principle of the classification adopted, as tending to confound those who believe in the possibility of a sudden and immediate work of grace on the heart with those who ignore the duty of repentance and practical holiness. Our author's acquaintance with Protestants may be much more extensive than ours, but we certainly know of no party of any importance, or numbering in its ranks any men who can fairly be regarded as representatives of Protestant theology, who would accept the views which he sets forth as held by the second section; but we know many who, while asserting that a Christian may point to "the day and even to the hour when the renovation was complete," that is, when the new spiritual life was imparted, would shrink from the idea here attributed to them, that "Justification sums up all their graces in itself." The intent of such representations is manifest enough. It is sought to exhibit Protestantism, especially in what are regarded as its more extreme developments, as tending to mere emotionalism, and making light not of the observance of sacraments only, but also of the cultivation of Christian graces. Thus another of these writers tells us that "all such expressions as 'going to Christ,' 'throwing yourself wholly on Him,' 'not trusting to your own works,' and many such like, mean simply 'this, that entire and implicit reliance is to be placed by the penitent on his own private feelings and the convictions of his mind.'" We hardly know how to describe such representations as this. To say the least, they proceed on an entire misconception of what Protestantism really is. We cannot profess to answer for the eccentricities of individuals, nor do we attempt to justify very much that has been said in former days in the excitement of theological controversy, or indeed all that may be implied in the highly-coloured and rhetorical language adopted by some pulpit orators of our own time. But we do most earnestly assert that the faith on which the great body of Evangelical Protestants insist is a living and practical principle, which is to prove its vitality by its works. Be the doctrine true or false, it is certainly not open to the charge of seeking to substitute a dreamy sentiment for a living power, by which the whole soul and life are to be transformed. In fine, Protestants may be divided into two sections, in respect to the opinions held as to the "sudden operation of grace upon the soul," or they may

be classified according to their views as to the character and need of personal sanctification. What the writer has done, is to confound these two principles of division together. There appears to be in his own mind a strange mistiness, which causes him to identify conversion with sanctification, and thus to fancy that those who believe that the giving of the spiritual life may be the result of a sudden act, believe that the development of its full strength and purity must be instantaneous also.

The whole discussion is really beside the mark, for the point at issue is the difference between the Protestant and "Catholic" systems, but it serves to discredit a large portion of Protestants by attributing to them opinions which are held only by extreme men. The question is simply as to the position held by sacraments. "The Catholic," we are required to believe, "teaches as positively as does the Protestant, that pardon can be found alone in that one 'sacred stream,' the precious blood of Christ. The Protestant, we insist on the other hand, teaches us just as earnestly and plainly as the 'Catholic' that a life of holiness must be the result of the application of that blood—that it 'purges our conscience from dead works to serve the living God.'" Our difference, therefore, has to do with the mode in which the cleansing is to be effected, and the difficulty of arriving at a correct idea of the teaching of Scripture on this point is increased by the singular principles of interpretation which the advocates of this new school adopt. The legitimate mode of learning the real doctrine of the New Testament would be to study its language carefully, to collate its various declarations on any subject together, and then to accept the conclusion to which such examination fairly conducts. But this is not the way in which these guides would have us to proceed. On the contrary, we are to "assume" a doctrine, and then see if the Bible cannot be made in some way to accord with it. Thus if we enter on our inquiry with the idea that the priest is the representative of Christ, then when we hear the Lord Jesus saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," we shall at once understand that what He means is that we should go to the priest; and if we fail to see this, it must be because we have neither "ordinary intelligence nor a rudimentary notion of logic." That we have not overstated the case, or adopted an unfair illustration of the mode in which it may be applied, will be seen from the following extract:—

"Numerous passages from the New Testament are quoted by Protestants to show that pardon can only be obtained through the blood of Christ; and these texts are supposed by them to militate against the Catholic doctrine of priestly absolution, whereas they in no way impugn it. The Catholic teaches as positively as does the Protestant that pardon can be found alone in that one sacred stream. If passages of Holy Scripture speak of the virtues of that medicine of the soul, they in no way refute the doctrine of its application through a sacramental channel. A medical treatise proclaims the efficacy of a certain drug. Its assertions of the curative properties of that drug are no proof that it is not to be taken as a dose, but only to be believed in and contemplated with lively faith from a distance. They necessarily imply that it is to be received by the sick man. It is certainly astonishing to any man with ordinary intelligence, and a rudimentary notion of logic, to hear Protestants produce texts such as, 'The blood of Jesus Christ cleanseth us from all sin,' 'We have redemption through His blood, the forgiveness of sins, according to the riches of his grace,' 'Being now justified by His blood, we shall be saved from wrath through Him,' as overwhelming proof that sacramental absolution is anti-Scriptural. A child who has been taught the simple truths of the Faith, would know that these texts speak of the most sacred blood applied in the Sacraments of baptism and penance. Let an unprejudiced person assume this doctrine, and then read his Bible, and he will find no single passage which in the least degree jars and is inconsistent with it."

Let us suppose this sort of reasoning adopted by some other party, say by a Congregationalist anxious to assert the Divine right of Independence, and insist on union to an Independent Church as an essential condition of salvation. "Assume the doctrine," and of course he will find no text at variance with it, for the very assumption supposes it to underlie the statements which to an ordinary reader seem most directly to contradict it. It is the suppressed term which must be taken into account in the interpretation of every text. When he reads, therefore, "God so loved the world," by the world he understands that Jesus Christ means the members of Independent Churches. When he is told the "Blood of Jesus Christ cleanses us from all sins," he adds, "that is, if we seek the application of its cleansing stream by 'entering into fellowship with an Independent community.'" How very absurd all this seems when we make this slight alteration, and suppose that the doctrine of Congregational fellowship is implied instead of that of Sacramental absolution. Yet it is quite as easy, quite as natural, quite as just, to assume one doctrine as another. There is as much Scriptural warrant for the one

as the other. Nay, we are going too far in this, for the Congregationalist may fairly say that the New Testament does record the fact that Christian men, those who were "washed, sanctified, justified in the name of the Lord Jesus, and by the Spirit of our God," did form themselves into Christian Churches; but the Anglican priest would find it very hard to point to a single example of an Apostle sitting to receive confession and pronounce absolution. We are told, indeed, that the believing Ephesians, "when troubled in conscience, resorted to this ordinance, for 'they came and confessed, and showed their deeds,' an evidence that the Jewish practice 'was by the Apostles imposed on their Gentile converts.'" But this is about as good an argument for Auricular Confession, as advocated by these writers, as the text quoted by a learned bishop in the hearing of a friend of ours,— "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath," is a sound foundation on which to rest the ordinance or "Sacrament" of Confirmation. The truth is, the whole doctrine of priestly absolution is nothing but an assumption throughout—an assumption whose absurdity is shown by the way in which it is sought to torture Scripture so as to extract from it an implied sanction to ideas utterly opposed to the spirit of all its teachings.

We are taunted with our unwillingness to follow out God's plans. "Sin is a spiritual sickness. If the patient is convinced of the efficiency of his doctor, and the efficacy of the prescribed medicine, that is enough, says the Protestant, no need for him to swallow the draught." So, sin being a debt, "he need not apply the sum offered to the cancelling of the debt, he has simply to believe in the amount being sufficient." And so as to the pollution of the sin—"The Protestant contends that it is quite sufficient to believe in the efficacy of the purifying medium, and to realise the filthiness of our sin, without the formal plunging of them into the cleansing stream." But all this is simply one grand assumption, we might employ a stronger term. The writer must know that nothing can be more unfair than to charge Protestants with depreciating the importance, or, in fact, denying the necessity of the application of the blood of Christ to the guilty soul. But he assumes what he does not adduce a tittle of evidence to prove, that the application is to be through the priest, and then goes on to tell us that we are like foolish patients who expect to be cured by praising the doctor and expressing faith in the medicine although they refuse the draught because it is too nauseous. We quite agree with another of the writers that, "Man has no inherent right to God's gifts and graces, except through such media as God has Himself ordained." It is surprising, indeed, how many general principles there are on which we are perfectly at one. The difficulty is only as to the application, and that difference arises from a strange tendency to omit one part, and that the most important, of the reasoning. We can only receive God's grace through media of Divine appointment—therefore man can only receive grace through the channel of the sacraments. Unfortunately the omitted proposition, that sacraments are the media God has ordained, is just the one point that needs to be proved. We do not pronounce any *a priori* judgment as to the probability of such an institution as the sacramental system, still less dare we refuse to meet its requirements on the ground that they are displeasing to us. All that we ask for is the proof of the Divine appointment. The draught may be very nauseous (and if we are to judge from the directions given to the "Priest in Absolution," a remarkable manual recently published by Masters, it is likely in this particular case to be nauseous enough), but we will swallow it as soon as it has been shown that it is the way in which God designs the healing grace of Christ to be imparted to the soul. To lay bare the secrets of the soul to a fellow-mortal, to have even our hidden thoughts probed by his searching questions, to submit ourselves to him and receive absolution from him as the Agent of Christ, to regard him our "jailer releasing the captive on the authority of the king," and to bow before him while he dictates the terms on which he will unlock the door and unloose our chains, is no slight humiliation, yet not too great if He who knows our souls and appreciates their needs, has enjoined it upon us. What we will not accept, is the arrogant pretension of a few self-constituted priests who, without credentials, without a particle of evidence that will bear the test of the slightest scrutiny in support of their claims, without anything to mark them out as the vicegerents of Christ, require us to believe that through them alone is this grace of heaven imparted to man.

\* *Tracts for the Day. Essays on Theological Subjects.* By Various Authors. Nos. 1-5. Edited by the Rev. ORBY SHIPLEY, M.A. (London: Longmans, Green, and Co.)



We do not think it necessary here to examine at length, even if our space admitted, the specious sophistries urged in support of these priestly claims. When, at considerable length, these writers attempt to show that the priest who assumes the right to pry into men's hearts and lives, and then to enjoin penance or pronounce absolution, claims no more than the preacher of the Gospel who proclaims God's message of forgiveness and invites men to accept it for themselves, they must surely be trying how far it is possible for them to practise on the weakness or credulity of their admirers. No doubt some preachers make a great deal too much both of themselves and their "order," as they choose to term it, and to such claims, whenever and wherever urged, we object as decidedly as to the more advanced and obnoxious ones of the priest. No doubt, too, there is often much personal pretension in the case of the popular preacher, and wherever it is shown it ought to be repressed. If Protestantism is ever inconsistent with itself by claiming for some men the rights and authority belonging to a holy order, we are quite content that such inconsistency should be exposed. But it is simply absurd to ask, "Where is the real difference, on the ground of the human assumption of power, between proclamation 'of pardon' from the pulpit and the same in 'the confessional?'" The common sense of mankind will detect the difference which these subtle divines profess themselves unable to discern between the preaching of the great truth that the "blood of Jesus Christ cleanseth from all sins" and the assurance, given or withheld by the priest at his pleasure, of pardon to the individual penitent who has first made humble acknowledgment of his sins, not simply to God, but to his confessor also.

We should gladly have entered into some other topics treated in these tracts, but we have probably said enough to indicate the genius of the system. Availing themselves with a skill and earnestness worthy of a better cause of every facility which the, to say the least, ambiguous language of the Prayer-book affords them, to introduce their own peculiar notions, its promoters are steadily and consistently pursuing their course Romeward. They advocate openly the "Seven Sacraments" of that Church, and advocate them by arguments which are, if possible, more dangerous, because of what they involve, than the principles and practices on whose behalf they are adduced. They calculate on the obstinate optimism of a large class amongst us who refuse to believe in the existence of any real danger, on the *laissez-faire* policy that finds favour with others, on the unwillingness of numbers within the Establishment to take any decided step lest the whole edifice should crumble as the result of the efforts to improve and strengthen it. They, therefore, set forth with boldness the dogmas which are most decidedly anti-Protestant if they are not Romanist. They insist on a theory of the "Real Presence" which they will not call Transubstantiation, but which really comes to the same point. They demand the restoration of "Unction," and tell us that "there are two bishops, at least, in the Anglican communion who have consecrated oil for the purpose" of that sacrament. How far the English people will allow the power and prestige of the Establishment to be employed for the purpose of extending the influence of these teachings, we do not profess to pronounce. But one thing we do say. So long as such doctrine is tolerated within her, her pretension to be a Protestant Church is nothing better than a "mockery, a delusion, and a snare."

#### CHURCH LIFE.\*

This little book is intended as a sequel or supplement of the larger one, "*Ecclesia Dei*," in which the writer has already explained his views of the nature and foundation of the Christian Church, and the methods to be adopted for reviving its decaying energy and vitality. The argument of the larger work is here reproduced in a condensed form, with such additional explanations and vindications as were suggested to the author by the treatment it received from reviewers.

We are certainly not disposed to complain of our author that he looks for rules and motives to high and deep contemplations, reaching far back into the very constitution of things. No grander, and we believe also no more practical aim can be conceived by the human mind than the search for a Divine order, embracing in its one comprehensive plan all the ages in our own earthly history, and even systems and worlds outside our own. Such a point of view is war-

ranted by the inborn demands of the speculative faculty, and by every revelation of truth that has been made to it. Especially should the grounds of "Church life" be thus wide and deep. We desire, as much certainly as our author, that the Church of Christ, every section of it, every member of it, should consciously rest on an eternal rock, on a Divine life that was "made before all worlds," and that can claim affinity with the Divine order that pervades the universe, and includes all souls in its dominion. So far we sympathise heartily with our author. But when he presents us the structure that is to be raised on this deep and wide foundation, we are solemnly conducted to the orthodox English Church, with its parishes, rural deaneries, and dioceses, its national pretensions, bishops, vestries, liturgies, articles, homilies,—to be supplemented by a nondescript and visionary scheme of a new kind of parochial association which is to be the nucleus for a united and uniting Church action that is to spread from these little centres and ultimately embrace all Christendom. The great bell of the universe is rung to assemble us to a vestry-meeting. All the angelic host—"thrones," "dominations, principedoms, virtues, powers," are to march in stately procession to the parish church. The regeneration of society through these parochial gatherings of "all those among the inhabitants of the parish who in their joint participation of the Eucharist have confessed that they are bound together in Holy Fellowship," will probably begin by liturgical revision!! Improvements in our methods of instruction would follow, and organised methods of "aggressive conflict with the evils, the darkness, the corruption, and the misery which the world's spirit has generated." We presume Dissent to be one of these evils, for all Church activity outside "the Church" is invariably spoken of as that of "bodies self-moved and self-appointed," "self-derived, self-willed proceedings," "self-willed societies, organisations humanly constructed," "the sections of our religious world, with its societies and communities and other forms of self-willed and 'spurious philanthropy.'" The "sectarian" is patronised with "wise and kindly patience" if he is unwittingly a witness "in further confirmation of our views," but there is to be no room for him in the enlarged scheme of Church life, in which "personal choice and individual self-will" can—of course—not be exercised. He must wait for his turn to be brought out of his "individualised worship, if, indeed, his prayers are at all entitled to that designation."

The writer of this audacious piece of quackery is evidently in earnest; he does not intend to offer a gratuitous insult to more than half of the religious life of England; he means to be practical, and flatters himself that he is so, and yet he offers a scheme of Church renovation which ignores some of the best and healthiest portions of the religious life of England. He is aware that the worship of what he calls "the Church" is pervaded by "stiff formalism" and "heavy lifelessness," and "deadening monotony," and that its pulpit ministrations are characterised by "trivial dulness and wearisome monotony"—and yet he has scorn to spare for free church organisations, which he describes as "worldly associations with all the corruption of the world clearly marked upon them." His notions of worldliness are really very peculiar. He cannot find it in an organisation which is bound hand and foot by legal restraints—which cannot stir an inch without the bidding of secular potentates,—which has no elasticity in its organisation to enable it to vary its methods of action with the varying necessities that time and circumstance bring,—which identifies itself with all the pernicious influences that set class against class, and create artificial distinctions between man and man,—which is afraid to begin any energetic movement of reform lest its golden attachments to the State should snap, or become weak and attenuated—which is for ever haunted by angry threats of secession, coming from all Church parties in turn, which every one knows will never be executed, under any provocation, so long as secession involves loss of social prestige and sacrifice of worldly interests. These are not, it seems, indications of worldliness—or else a Church may present all these features, may wear them, flauntingly, as a garish scarlet robe, and yet not forfeit the allegiance of its votaries; it may still be entitled to treat those who seek Church life elsewhere as "self-willed societies" of men whose "individualised worship" scarce deserves to be called worship.

We may perhaps be allowed to give one hint to would-be reformers of the Church like our author. In looking out upon society to find out where the true Church is to be found, would it not be as well to adopt somewhat of an inductive method instead of adhering persistently to a deductive one? It is all very well to start

from a grand scheme of Divine order sweeping through the sidereal heavens and ranging through the Eternities,—but it is rather a *reductio ad absurdum* when such a celestial light is brought to a focus in a policeman's bull's eye, or is used to light two or three trumpery wax candles on the altar of a parish church. A little wholesome induction might prevent such an inglorious anti-climax. Let the "instances" be collected of results that may fairly be attributed to Church life—the various "good" and "perfect gifts," which are distributed through different classes of society, the various "fruits of the spirit" that may be found in the men and women around us, the various forms in which religious convictions and spiritual purposes manifest themselves. Let these all be traced as far as possible to the different agencies of moral and spiritual culture which have produced them, and from such an induction as this let the locus and quality of the "*Ecclesia Dei*" be determined. We think it would be found that Christ's Church of England is somewhat larger and more comprehensive than the institution for which our author claims so lofty a pedigree, and such celestial and transcendental relationships.

#### BRIEF NOTICES.

*Ritualism, the Highway to Rome.* Twelve Lectures by the Rev. J. CUMMING, D.D., F.R.S.E. (Nisbet.) There is very little about Ritualism, as manifested in the Church of England, in these lectures. They are occupied almost exclusively about the grossest external features of Romanism, and are not the least calculated to enlighten any one who wants to know what the title of the book professes to elucidate, viz., what are the points of distinction between Ritualism and Romanism, and why one leads to the other. No attempt is made to understand Ritualism, to ascertain the human needs which it tries to satisfy, or the ideas which it strives to express. For example, the whole question of symbolism is disposed of in a few words, in which doubtful conclusions are assumed on difficult and debatable points, which are occupying the minds of many thoughtful men who have no tendency to Romanism at all:—"There ought to be 'nothing symbolical in a Christian place of worship.' 'Make the building as chaste, as beautiful, as perfect as architectural taste can make it; but let there be 'nothing typical or symbolical in it. Let the worship be as pure, as perfect, as chaste and holy as can possibly be; but let it not be decorated by alien symbols.' What is the use or writing or lecturing about Ritualism if the whole question is begged in this summary way? As an argument against Romanism, this book is of the shallowest possible character. Quibbles and logical hairsplittings abound, and arguments which have no convincing element in them, but are utterly frivolous and superficial. We would not complain of occasional repetitions in a course of popular lectures, if the weightiest instead of the least important utterances were selected for repetition. We should not object to homeliness of diction, if it did not degenerate into egotism and vulgarity. In short this is a book of controversy, and we do not believe that great issues can ever be decided by controversy. It is vain to silence Ritualists either by logic or by law-courts—though of the two we prefer the pre-emptory and passionless dogmatism of the law, to the cheap and easy triumph of the chuckling logician who projects his sting—and his sting always issues from the basest part of him,—through a little flaw in his adversary's armour, and manages to irritate if he cannot wound, or to wound if he cannot kill. But all these devices are alike impotent to affect the real movements of society. The chief effect of chattering and gossiping about the most external aspects of great questions is to confirm the unintelligent prejudices of weak-minded alarmists, and to nourish the conceit of self-complacent religionists who are quite sure that they are the men, and that wisdom will die with them.

*The Milton Concordance.* By C. D. CLEVELAND, LL.D. (London: Sampson Low.) A most excellent and laborious work, by which any passage in Milton's poetical works may be traced by one or more key words in it. Such a compilation is likely to be valuable, not only to lovers of Milton's poetry, but to students of the English language and its development. Milton's use of words is alone an interesting study, both on account of the splendour and felicity of his diction, and because of the individuality of his style, and the singular way in which he blends classic constructions with modern usage. Dr. Cleveland will doubtless be glad to be informed of one solitary mistake that we have chanced to hit upon. We tested the Concordance by looking for the line in one of the sonnets—

Thousands at his bidding speed,

And we found that the reference had been made to *speed* as a noun instead of a verb. The fact that there is a separate rubric for the two cognate senses of the same word, indicates the copiousness and care with which the work has been executed.

*La Lyre Française.* By GUSTAVE MASSON. (Macmillan.) Another excellent volume in the "Golden Treasury" series, containing the choicest specimens of French lyrical poetry from the twelfth century to the

\* *Church Life: its Grounds and Obligations.* By the Author of "*Ecclesia Dei*." Strahan.



nineteenth. There are religious songs and hymns, patriotic lays, bacchanalian and love songs, satirical songs and epigrams, historical and other kinds of songs of a miscellaneous description. Mr. Masson has enriched the collection with a good critical and historical preface, and has added notes, a chronological index, and an index of writers. Mr. Masson confesses the incompleteness of his work, as a necessary consequence of the abundance of the materials. But any one who uses this volume well will have no difficulty in digging for himself in the mines of poetical wealth from which such a rich collection has been gathered.

*The Elements of Greek Accentuation.* By HENRY W. CHANDLER, M.A. Clarendon Press Series. (Oxford.) This is abridged from the author's larger work on the same subject, but it is in itself a copious and minute exposition of the rules of Greek accentuation. The method of arrangement is simple but exhaustive, and the mode in which it is executed is most scholarly and accurate. This is a part of classical study which is apt to be slurred over or entirely neglected, and a slovenly, imperfect scholarship is the result. Doubtless the subject is discussed, amply and profoundly, in some of the higher class Greek grammars, which, however, are beyond the reach of students till they have made considerable advancement in their knowledge. This very portable manual—of about fifty pages, excluding the indices—will bring the subject within easy reach of students of less advanced growth; and by such we trust it will be extensively used.

*The Apocryphal Gospels and other Documents, relating to the History of Christ.* Translated from the Originals in Greek, Latin, Syriac, &c., with Notes, Scriptural Extracts, and Prolegomena. By B. HARRIS COWPER. (London: Williams and Norgate.) In a scholarly style, with great candour and with pains-taking research has Mr. Cowper executed a difficult and somewhat thankless task. The chief value of the "Apocryphal Gospels" consists in the evidence they furnish to the authenticity and truth of the four Canonical Gospels; for the marked contrast between the wild, extravagant and legendary character of the one, and the quiet, self-restrained, and simple style of the other at once suggests a diversity of origin and authority. It is impossible for any mere outline to indicate the nature and extent of this contrast, and Mr. Cowper has done excellent service by publishing a translation of these documents in this complete form. The Introductory Essay is able, learned, and suggestive. It discusses the general character and claims of the New Testament Apocrypha, examines the origin and intention of these false Gospels, points out some of the uses for which they have been employed and describes the characteristics of the separate books. Not the least curious and interesting part of this review is the evidence the writer adduces to show how far our popular "Carols" have been derived from these Apocryphal Gospels. The book is sure to be appreciated by students, and reflects great credit both on the learning and the diligence of Mr. Cowper.

*The Christian Ministry considered in relation to the Priesthood of Believers.* (Longman and Co.) This little publication, issued without the name of the author, is of American origin. It is an abridgement, we are told, of a work published in that country under another title about ten years ago. Based upon the assumption that the forms of worship and church government instituted by the earliest believers should be adopted in succeeding ages, the arguments here employed are most convincing. It is not our purpose to question the fairness of the premises from which the author's conclusions are drawn; we must however say that no unprejudiced mind can follow the arguments by which they are reached without feeling convinced that they are weighted with the authority of Scripture. Of special value is the popular examination of the terms *diakonos*, *diakonia*, *diakoneo*, which express in our translation the distinct offices of deacon, minister, as well as the general meaning of service and ministering. The author holds that "nearly all the advantage gained by the clerical theory is due to a subtle process of technicalising terms which were intended to bear no other than their ordinary import," and his main position is that there is an "utter antagonism of a priestly or clerical caste to both the spirit and letter of the Christian dispensation." We have reason to believe that this work is having a large gratuitous distribution throughout the country. It will of course rouse hostility and be received with anything but approval by those who are satisfied with existing systems, of whatever kind, but it is worthy of thoughtful perusal, and cannot fail to impress the reader with an increased sense of personal responsibility, a consideration by no means too prominently promoted by the religious organisations of the present day.

*Life of Joshua Poole.* (Morgan and Chase.) Joshua Poole is perhaps better known as "Fiddler Joss," under which title he has visited the metropolis, and many of our large towns, for the purpose of preaching to the "roughs" in large open spaces, theatres, &c. Until a few years ago he was the vilest of drunkards, and the associate of the lowest of the low. Several times he threatened the life of his wife, and more than once his brutal treatment of her nearly terminated fatally. He was at length imprisoned for six months, and during the enforced abstinence from intoxicating drink he was led by the instrumentality of one of the

prison authorities to repent and turn to Christ for pardon and grace. After his release his consistent conduct testified to the genuineness of his conversion: he revisited many of his haunts for the purpose of winning his former companions to the Saviour, and latterly travelled in company with his wife wherever fairs and wakes were being held, preaching the Gospel, advocating the temperance cause, and distributing Testaments. Both are now engaged in the good work of preaching and abundantly witnessing to the worst of sinners the blessed hope of the Gospel of Christ.

*The Vernons of Holly Mount.* By MAGGIE SYMINGTON. (A. W. Bennett.) This tale for children is reprinted from the *Christian World Magazine*. It is short and well written; will afford a couple of hours' interesting reading to a child, and help to teach him the all importance of self-mastery through reliance upon God.

#### MISCELLANEOUS.

**BEGGARS AND THEIR PROFITS.**—A case which was heard at the Birmingham Police-court on Wednesday shows what an excellent living is often made by those who beg about our streets. An Arab, named John Hassen, was charged with stabbing a Hindoo named John Kissa. Both men are beggars, and reside in Lichfield-street, and for some time there has been a quarrel between the Arab and the Hindoo beggars, both of which reside in considerable numbers in Birmingham. Hassen is possessed of a well and respectably furnished house, and his wife, who appeared in court, was an expensively and showily dressed rather handsome white woman. She went short of nothing, the earnings of Hassen being sufficient to provide a good living, opium included. The quarrel arose from the fact of Hassen having offered a woman 5s. to thrash a woman whom Kissa kept. The woman failed to carry out her agreement, and on Hassen meeting Kissa he stabbed him in the eye with a penknife. Considerable amusement was caused by the Indian being sworn upon water, according to the Brahmin fashion. The bench sentenced the prisoner to fourteen days' imprisonment and he was taken below affirming that he should die without his opium. There was a large number of coloured beggars present.

**REVOKING OF BROADHEAD'S LICENCE.**—Mr. Sugg, solicitor, attended at the annual brewster sessions held at Sheffield on Thursday, to apply for a renewal of the licence of William Broadhead, of the Royal George, Carver-street. Broadhead had received notice that a special application would be necessary, and Mr. Sugg now asked for the grounds upon which such special application was required. The bench, while declining to enter into any discussion of the question, suggested that circumstances had arisen within the last twelve months which might by the vaguest suspicion induce the belief that Broadhead was not a fit and proper person to hold a licence. Mr. Sugg contended that his client had been a licensed victualler for twenty years, and that no complaint had ever been made against him. Further, the certificate of indemnity which Broadhead possessed, guaranteed him, in accordance with the Act of Parliament and the promise of the chief commissioner at the opening of the commission, against all consequences, civil, criminal, and social, which might otherwise result from the disclosures made before the commission. The bench said something was due to moral sentiment, and refused to renew the licence, declining also to state specifically their reasons for so doing, further than that Broadhead was not a fit and proper person. Notice of appeal was given.

**A SCENE IN A PLACE OF WORSHIP.**—A rather painful scene took place in Belvoir-street Chapel, on Sunday evening last. The minister of the place, the Rev. J. P. Mursell, is away from home, and the pulpit was occupied by the Rev. W. Holyoake. When the rev. gentleman had proceeded to about the middle of his discourse, a noise was heard in the gallery, as of some one falling heavily. Of course the eyes of all the congregation were turned in that direction, and it was soon discovered that a young female had fallen from her seat in a fit. Assistance was immediately rendered, and she was raised and carried out. Her appearance as she was conveyed towards the stairs, supported in the arms of those who had gone to her assistance, had the effect of causing many ladies in other parts of the chapel to faint. Very shortly several began to leave their seats, and the contagion spread to the lower part of the chapel; the noise created by the occurrence causing considerable alarm amongst those who, from their position, could not see what was the cause of the excitement. The frequent uprising and departure of persons from the building, and the banging of doors on all sides, continued for some minutes, and completely stopped the minister, who, however, proceeded to the end of his discourse, after the congregation remaining had become calm and reassured.—*Leicester Chronicle.*

**HORRIBLE MURDER.**—A crime was committed at Alton on Saturday afternoon which, for brutality, throws all recent murders into the shade. A band of children were playing in a meadow near Alton Church, when a young man passing by distributed some coppers among the group. He then spoke to a pretty little child about eight years of age, named Adams, and, according to the story of the other children, endeavoured to get her to accompany him into a hop plantation close at hand. She was evidently reluctant to do so, and the man carried her off in his arms. Later in the day the little girl was missed by

her parents, and on search being made the first indication of foul play was the discovery of a pool of blood near the entrance to the plantation. A little farther on the searchers came upon the disfigured head of the poor child, which rested on a hop-pole, then on a portion of her trunk, cut open, and the heart "couped out," and then on one arm, leaving the lower part of the trunk and the other arm undiscovered. On Sunday morning the missing arm was found, and clenched in the hand was a halfpenny. From information gleaned from the children who were at play with the deceased, a young man employed in a solicitor's office in the town was apprehended on Saturday evening on suspicion. There is little doubt that the perpetrator of the dreadful deed had first indecently assaulted the deceased, and afterwards had actually hewn the unfortunate child to pieces. The father of the victim is a bricklayer living at Alton, close by the spot where the murder took place.

**STRUCK BY LIGHTNING.**—During the night of Monday last an awful thunderstorm passed over the town of Sutton-in-Ashfield. It commenced about 1 a.m., and continued without interruption until nearly 5 a.m., during the whole of which time the flashes of lightning were incessant and the peals of thunder continuous. At the height of the storm, about 2.30, the electric fluid entered the Parsonage-house, occupied by the Rev. Charles Bellairs, doing considerable damage, and creating the utmost alarm to the inmates. The lightning descended first into the bedroom occupied by Mr. and Mrs. Bellairs, tearing up the carpet and throwing the fender and fireirons with such violence that they were dashed to the opposite side of the room. It then descended into the study beneath, scattering pieces of tile and brick on the carpet. From there it appears to have made its way into the kitchen, breaking three bells, scorching the case of the clock, and, making a hole in the ceiling, passed along the wires out at the bell at the front door. Mr. Bellairs had just risen from bed and gone into his son's room adjoining his own, and on returning found himself suddenly enveloped in a light like that of magnesium, and heard an awful explosion, accompanied with a suffocating smell of sulphur, which pervaded the house for several hours. It was discovered on the approach of daylight that the electric fluid had struck the corner of the house, tearing off some of the tiles and otherwise injuring the roof, and then passed down the chimney into the house.

#### Cleanings.

Phrenology was in vogue with the Hindoo Brahmins a thousand years ago.

**DRINKING IN AMERICA.**—One of the drinking bars at Saratoga is said to clear 42,000*l.* a year.

Mary Joel, aged seventy-eight, an inmate of some almshouses at Mile-end Old-town, died during the thunderstorm on Tuesday morning from fright.

Thirteen first-class British clipper-built ships are now engaged in the great ocean race from China. The result will probably be known in a few days.

An adventurous Englishman has taken a balloon to the foot of the Alps with the intention of reaching the summit of Mont Blanc by its aid.

A Bristol pickpocket, having had a taste of a lunatic asylum (the *Birmingham Post* says), has declared his preference for a gaol.

The *Morning Star* says the dearth of employment among the letterpress printers of the metropolis is quite unprecedented.

Uneasiness is felt at the reappearance of cholera in Belfast. Twelve or fourteen cases have been reported within the last few days, and some of them have proved fatal.

Sir Rowland Hill is engaged in writing "The History of Penny Postage," in which he has made good progress. From the autobiographical nature of the work, it will naturally possess much interest.

The Liverpool papers mention the launch of a lifeboat constructed at the Hamilton Windsor Ironworks, on the principle of the raft which lately crossed the Atlantic. She is called the *Rescue*, and could carry, it is said, eighty persons, besides a crew of fourteen.

Professor Cooke, of Cambridge, has found, by means of the spectroscope, that the aqueous vapour of the atmosphere absorbs powerfully the red and yellow rays emanating from the sun, leaving the blue rays to be transmitted. This is why the sky is blue.

**CAB FARES.**—The following provision appears in the new Metropolitan Traffic Act issued on Saturday:—"Where the fare now payable on hiring any hackney carriage standing on any stand shall not amount to one shilling, the driver shall be entitled to charge one shilling." It will take effect on the 1st November.

An editor who was shaved in a barber's shop offered the barber a dime, which he refused. "Because," said he, "I understand that you are an editor."—"Well, what of it?"—"Why, we never charge editors nuffin."—"But such liberality will ruin you."—"O, neber mind, we make it off de gemmen."—*American Paper.*

**A NEGRO'S BIBLE LEARNING.**—A negro, named Ephe, who was a regular attendant at church, was proud of his Bible learning. He was sawing wood one day, while his master's son, a lad of about twelve years, was looking on and now and then asking questions. Ephe asked, "Which of the Apostles do you like best?" "Well, I don't know," drawled the boy. "I likes Sampson," said Ephe; "he was so



strong, and piled up dem wicked folks so." "Why, Ephie," replied the boy, "Samson wasn't one of the Apostles." Ephie put down his saw and looked at the youngster for a moment in amazement, and then asked him, with an air of triumph, "Look here, white boy, how old am you?" "Twelve," replied the boy. "Well, I see forty; now, who ought to know best, I ax you dat?"

**DRESSED FOR ST. PAUL'S.**—We recollect hearing of two New York ladies, one of whom was an attendant at the aristocratic Grace Church, and the other at the humbler St. Paul's, that the former one Sunday morning sent a request to the latter that she would go to church with her; to which her friend replied that she would be happy to do so, only she was dressed for St. Paul's!—*Christian Era.*

**OO, WITH VARIATIONS.**—The following is a dialogue between a Scotch shopman and a customer, relating to a plaid hanging at the shop door:—Customer (inquiring the material): "Oo" (wool)?—Shopman: "Ay, oo" (yes, wool).—Customer: "A' oo" (all wool)?—Shopman: "Ay, a' oo" (yes, all wool).—Customer: "A' ae oo" (all same wool)?—Shopman: "Ay, a' ae oo" (yes, all same wool).—*Dean Ramsay.*

**A NEW CLASSIFICATION OF BAPTISTS.**—The Rev. Dr. Burrows, at the Kentucky Baptist General Assembly, at Henderson, said:—"We can't afford to let any one be called a Missionary Baptist for less than one dollar per annum. There are three kinds of Baptists—the Missionary Baptists, the Anti-missionary Baptists, and then there is that immense class, the Omissionary Baptists."

**A FEAT OF PENMANSHIP.**—Thackeray was an accomplished penman, and used to pride himself on the neatness and dexterity with which he could cram the greatest possible number of words into the smallest possible space. A few weeks before his death he was present at the usual Saturday dinner at which the contributors to *Punch* are accustomed to meet and arrange the programme for the next week's number. The conversation turning on Mr. Thackeray's skill in this way, he was challenged to give an illustration, whereupon he produced a fourpenny-piece, and, having marked the circle of the coin with a pen on a piece of paper, he drew in the centre a crown, and filled up the remaining space with the Lord's Prayer, which he transcribed without a single contraction, except at the close the word "which," spelling it "wh." Singular to relate, the pen used was an ordinary goosequill which happened to be in the room.

**AN ORIGINAL LOVE LETTER.**—All sorts and conditions of men seem to be subject to Cupid's darts, and strange are the effusions which the wounded ones perpetrate while under the little god's influence. Here is a specimen, which was picked up on the Promenade, Douglas, a few days ago:—"Miss Corkiss My Dearest love of my Hart our Courtship Has been short & our love has been short Since I left you on Sunday Night when I left you My love I neather cold sleep Nor rest in Beased love. Love is sweet but they may love is Hotter than Boylin lade. It is True for I am in love from the crown of my Head to the bottom of my feet You may Now the state I am in Dear love if I see you it wold release my mind I ould oppress you to my Hart No more at present from your Truley & faithful Beloved John McCall Thou art my Beloved to my Hart."—*Isle of Man Times.*

**ENGLISH FOR THE PORTUGUESE.**—A little book has been published in Paris, professing to teach the Portuguese how to converse in English, which contains a most amusing collection of errors. One dialogue commences thus:—"Do you compose without doubt also some small discourses in English?" "Not yet I don't make that some exercises." "Do you speak English always?" "Sometimes; though I flay it yet." "You jest, you does express you self very well." Among the anecdotes is the following:—"One-eyed was laied against a man which had good eyes that he saw better than him. The party was accepted. 'I had gain, over said the one-eyed; why I see you two eyes, and you not look me who one.'" Here again is the last paragraph of the preface:—"We expect then, who the little book (for the care what we wrote him, and for her typographical correction) that may be worth the acception of the studious persons, and especially of the Youth, at which we dedicate him particularly."

**OMNIBUSES AND THE WEATHER.**—The following summary (given in the London General Omnibus Company's report) of the table kept in the company's offices will show the weather which existed in the first half-years of 1866 and 1867 respectively—the difference between an ordinary fine day and a very wet day may be fairly estimated at from 300l. to 400l.:

	1866.	1867.
Very fine and fine .....	86 days	63 days.
Dull and dull and cold ..	26	29
Wet, or partially wet ..	64	69
Hail and snow .....	3	9
Snow lying on the ground ..	2	11
	181	181

The heavy fall of snow which fell and remained on the ground from the 2nd to the 6th of January inclusive, brought the omnibus service almost to a stand—the loss of traffic in those five days alone amounted to 7,278l., as compared with the corresponding days of 1866.

## Money Market and Commercial Intelligence.

City, Tuesday Evening.

The Funds have risen slightly during the week. Consols now stand at 94½ to 94½ for money and account.

English Railway Shares, speaking generally, continue to improve.

The superabundance of unemployed funds continues to outstrip all attempts to find channels where even a fair portion may be temporarily absorbed. The rate for first-class bills is 1½, with a tendency downwards, and little paper offering.

The last Bank of England return shows a small decrease in the money out on discount, and an increase of 235,949l. in the coin and bullion in both departments.

## BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, August 21.

### ISSUE DEPARTMENT.

Notes issued .....	£37,358,310	Government Debt ..	£11,015,100
		Other Securities ..	£3,254,900
		Gold Coin & Bullion ..	£2,358,310
	£37,358,310		£37,358,310

### BANKING DEPARTMENT.

Proprietors' Cap. paid ..	£14,553,000	Government Securities ..	(inc. dead weight annuity) £12,812,373
Reserve .....	£3,399,984	Other Securities ..	£17,052,659
Public Deposits .....	£5,226,514	Notes .....	£13,426,430
Other Deposits .....	£19,468,445	Gold & Silver Coin ..	£1,174,351
Seven Day and other ..	517,910		
Bills .....	£44,465,803		£44,465,803

Aug. 22, 1867. FRANK MAY, Deputy Chief Cashier.

**HOLLOWAY'S OINTMENT AND PILLS.**—Society's Safeguard.—Whatever the disease may be, wherever it may discover itself whether externally or internally, its victims may enter on Professor Holloway's treatment with hearts of hope that every day will bring some amelioration of the infirmity. For the cure of ulcers, wounds, sores, abrasions, eruptions, abscesses, glandular swellings, and the generality of throat and chest complaints, the Ointment need only be used according to the instructions to ensure a successful issue to the illness, and a desirable restoration of health and strength. In all disorders which have been of long duration, Holloway's Pills should be taken; they powerfully stimulate the circulation, raise the needful nervous energy, and induce reparative action.

## Births, Marriages, and Deaths.

### BIRTHS.

**McMICHAEL.**—June 15, at Gore-street, Melbourne, Victoria, the wife of the Rev. J. C. McMichael, of a daughter.  
**PHILIPS.**—August 17, at the Evergreens, Coggeshall, the wife of the Rev. A. D. Philips, of a son.  
**BLACKIE.**—August 19, the wife of the Rev. J. M. Blackie, LL.B., of Leamington, of a son.  
**SOUTHGATE.**—August 20, at Ravensbourne Villas, Forest Hill, the wife of John Southgate, jun., of a son, stillborn.

### MARRIAGES.

**COOD—BENTLEY.**—August 13, at Victoria-terrace Wesleyan Chapel, St. John's-wood, London, by the Revs. R. N. Young and F. Greeves, brothers-in-law of the bride, the Rev. John Cood, Wesleyan minister, to Eliza Sarah, third daughter of Robert Bentley, Esq., of St. John's-wood Park, London.  
**CULLY—ORCHARD.**—August 14, at Ashby-de-la-Zouch, at the Baptist chapel, by the Rev. C. Clarke, Mr. Benjamin Cully, of Delley, to Sarah Elizabeth, second daughter of Mr. James Orchard, of Ashby.  
**MUNDAY—MILTON.**—August 15, at Buckingham Chapel, Clifton, by the Rev. John Penny, Mr. Thomas W. Munday, of Hungerford, Berks, to Miss Harriett Milton, of Clifton.  
**SHANNON—DAVIES.**—August 15, at the Congregational church, Londonderry, by the Rev. Robert Sewell, Samuel Shannon, Esq., of White House, Coshquin, to Mary, eldest daughter of the late James Davies, Esq., of Lisnacorell.  
**CORRIBBLEY—TAYLOR.**—August 15, at Rose-street Chapel, Macleodfield, by the Rev. George Barrow Kidd, Mr. George Hamersley Corribbley, to Ruth, third daughter of Mr. Matthew Taylor, of Macleodfield.  
**GOODCHILD—CLARK.**—August 15, at the Congregational church, Slough, by the Rev. George Robbins, Mr. W. Goodchild, to Miss Sarah Clark, both of Maidenhead.  
**EDKINS—SYMONS.**—August 17, at Hackney, London, Ebenezer, son of the late Rev. Thomas Edkins, of Nailsworth, Gloucestershire, to Mary, daughter of the late John Symons, Esq., surgeon, of Penryn, Cornwall. No cards.

**NORTON—STEVENS.**—August 20, at Matlock Bank Congregational Church, by the Rev. R. Stevens, M.A., uncle of the bride, assisted by the Rev. H. Starnor, pastor of the church, Thomas Tunnell second son of the late Thomas Strange Norton, Esq., of Yelvertoft, Northamptonshire, to Rebecca Jane, third daughter of Mr. Edward Stevens, of the same place (late of Matlock). This being the first wedding in the new sanctuary, the happy pair were presented with a handsome Bible by the deacons of the church.

**BARROW—HOLMES.**—August 21, at the Friends' Meeting-house, Newcastle-on-Tyne, William Barrow, of Lancaster, to Ann D., daughter of the late William Holmes, of Newcastle-on-Tyne.

**SINGLETON—BEDWELL.**—August 21, at Camberwell-green Chapel, by the Rev. S. Parkinson, of Croydon, the Rev. George E. Singleton, of Hatfield Heath, Essex, to Bertha, youngest daughter of Mr. Bedwell, Camberwell, London.

**WILKINSON—HAIGH.**—August 21, at Queen-street Chapel, Leeds, by the Rev. William Thomas, Mr. Walter Kirby Wilkinson, to Sarah, daughter of Mr. William Haigh, all of Leeds.

**BURTON—VICCARS.**—August 22, at Belvoir-street Chapel, Leicester, by the Rev. J. P. Mursell, Mr. Joseph Burton, of Bedford, North, to Kate, eldest daughter of Mr. Thomas Viccars, of New-street, Leicester.

**DICKSON—NISBET.**—August 22, at Clapham United Presbyterian Church, William B. Dickson, Esq., Commander in the late Indian Navy, to Elizabeth Mary Nisbet, relict of John Fleming Nisbet, Esq., merchant, Madras.

**MATTHEWS—CORLESS.**—August 22, at Zion Chapel, Streteford-road, Manchester, by the Rev. J. Gwyther, Mr. Walter Matthews, late of London, to Maggie, second daughter of the late John Corless, Esq., formerly of Blackburn.

**MOUNSEY—GRIMSHAW.**—August 22, at Cavendish Chapel, Manchester, by the Rev. J. Parker, William, third son of Mr. John Mounsey, of Hulme, Manchester, to Sophia, eldest daughter of Mr. Thomas Grimshaw, of Salford.

**NORTHWOOD—WEBSTER.**—August 23, at the Wesleyan Methodist Chapel, Bakewell, by license, by the Rev. J. Howard, Mr. William Northwood, Baptist minister, Swanwick, near Alfreton, to Miss C. M. Webster, Oddo House, Elton.

### DEATHS.

**WARDLEY.**—August 1, at Mortlock Villa, Melbourne, Charlotte Martha, the beloved wife of the Rev. H. Wardley, late of Lowmoor Chapel, Worcester, aged forty-eight.

**WILSON.**—August 14, Eliza, the beloved wife of the Rev. Charles Wilson, Sutton-in-Ashfield.

**TYRER.**—August 14, at his residence, Chorley House, Prescott, Lancashire, in his sixty-third year, Thomas Tyrer, Esq., Clerk to the Prescott Union, and Superintendent-Registrar.

For many years he was senior deacon of the church worshipping at Ebenezer Congregational Chapel, Prescott, and superintendent of the Sunday-school.

**WONTNER.**—August 17, at Marystowe, Babbicombe, South Devon, Joseph Wontner, of 2, Downs Park-road, Clapton, in his seventy-ninth year.

**KEMP-WELCH.**—August 18, at Poole, Dorsetshire, aged thirty-seven, Elizabeth, relict of the late Martin Kemp-Welch, Esq., merchant, of that town.

**SPOONER.**—August 20, suddenly, at his residence, Poona House, West Worthing, Sussex, Richard Spooner, Esq., son of the late Richard Spooner, Esq., M.P.

**PERCY.**—August 21, at Alnwick Castle, George Percy, Duke of Northumberland, aged eighty-nine.

**FARADAY.**—August 23, at Hampton Court-green, Michael Faraday, of the Royal Institution, in his seventy-sixth year.

## Markets.

CORN EXCHANGE, LONDON, Monday, August 26.

The supply of English wheat to this morning's market was small, nearly all of the new crop. The trade, influenced by the fine weather of the past week, was lower, and factors were compelled to accept 2s. to 3s. per qr. less money than was obtainable on this day so'nigh. Foreign was also dull of sale at a decline of 1s. to 2s. per qr. Barley steady. Beans unaltered. Peas 1s. per qr. cheaper. The arrivals of oats for the week are not excessive; still, they are quite equal to present requirements. The inquiry this morning was not active; and prices were in favour of the buyer.

### CURRENT PRICES.

	Per Qr.		Per Qr.
WHEAT—	s. d.	PEAS—	s. d.
Essex and Kent, red, old ..	57 to 67	Gray ..	37 to 39
Ditto new ..	52 64	Maple ..	19 42
White, old ..	58 71	White ..	40 44
" new ..	53 67	Boilers ..	40 44
Foreign red ..	55 65	Foreign, white ..	39 43
" white ..	57 73		
		RYE ..	32 34
BARLEY—			
English malting ..	39 50	OATS—	
Chevalier ..	50 56	English feed ..	23 30
Distilling ..	40 45	" potatoe ..	28 35
Foreign ..	30 44	Scotch feed ..	24 31
		" potatoe ..	29 35
MALT—		Irish black ..	21 24
Pale ..	72 78	" white ..	22 30
Chevalier ..	78 80	Foreign feed ..	21 27
Brown ..	58 63		
BEANS—		FLOUR—	
Ticks ..	41 44	Town made ..	52 57
Harrow ..	41 44	Country Marks ..	43 45
Small ..	43 48	Norfolk & Suffolk ..	43 45
Egyptian ..	—		

### METROPOLITAN CATTLE MARKET.

MONDAY, August 26.—The total imports of foreign stock into London last week amounted to 8,163 head. In the corresponding week in 1866 we received 15,877; in 1865, 24,636; in 1864, 15,361; in 1863, 16,797; in 1862, 11,579; in 1861, 11,988; and in 1860, 13,707 head. There was a good supply of foreign stock on offer here to-day. The general condition of the beasts was inferior; of the sheep and calves, good. Sales progressed slowly, and prices were a shade lower than last week. Compared with Monday last, the arrivals of English beasts were rather on the increase, but the quality of most breeds was only middling. On the whole the beef trade was in a sluggish state. Prime Scots, shorthorns, &c., sold at full prices, but inferior stock was rather cheaper. The top quotation was 5s. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire the arrivals comprised about 1,500 short-horns, &c.; from other parts of England, 600, various breeds; from Scotland, 8 Scots; and from Ireland 160 cows, &c. The latter in very poor condition. There was a small number of sheep, the quality of which was by no means first-rate. Prime Downs and half-breeds realised full quotations, but inferior breeds were rather cheaper. The highest price was 5s. 4d. per 8lbs. The sale for lambs was exceedingly dull, the supply of which was good, and prices were from 4s. 6d. to 5s. 6d. per 8lbs. We had a dull sale for calves, at drooping prices. The highest figure was 5s. 2d. per 8lbs. The supply of foreign calves was extensive. The sale for pigs was heavy, at barely stationary prices.

### Per 8lbs. to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts ..	3 4 to 3 6		Prime Southdown ..	5 2 to 5 4	
Second quality ..	3 8 4 2		Lambs ..	4 6 5 6	
Prime large oxen ..	4 4 4 8		Lge. coarse calves ..	4 0 4 8	
Prime Scots, &c. ..	4 10 5 0		Prime small ..	4 10 5 2	
Coarse (inf. sheep) ..	3 2 3 4		Large hogs ..	3 4 3 10	
Second quality ..	3 6 4 2		Neatam. porkers ..	4 0 4 4	
Pr. coarse woolled ..	4 4 5 0				

Quarter-old store pigs, 23s. to 26s. each. Suckling Calves, 22s. to 25s.

### NEWGATE AND LEADENHALL, Monday, August 26.

The supplies of meat on sale in these markets are rather on the increase, and the trade generally is inactive at our quotations. The imports of meat into London last week were only 17 packages from Rotterdam.

### Per 8lbs. by the carcass.

	s. d.	s. d.		s. d.	s. d.
Inferior beef ..	3 4 to 3 8		Inf. mutton ..	3 4 3 8	
Middling ditto ..	3 10 4 0		Middling ditto ..	3 10 4 4	
Prime large do. ..	4 2 4 4		Prime ditto ..	4 4 4 8	
Do. small do. ..	4 6 4 8		Veal ..	4 0 4 8	
Large pork ..	3 6 3 10		Lamb ..	3 8 4 8	
Small pork ..	4 0 4 4				

**BOROUGH HOP MARKET, Monday, Aug. 26.**—Our market is very quiet, and owing to the improving prospects of the coming crop, quotations are merely nominal. The weather during the past week has been extremely favourable to the growth of the bine, and all sound and healthy gardens in every district of the plantations have made satisfactory progress; the grounds in some parts have also improved slightly; but the change of weather has arrived too late to be of any material service to them so far as the coming yield is concerned. Bavarian and Bohemian accounts are hardly so favourable as last week. Alsat, however, is reported to be improving. New York advices to the 12th inst. report the market as very strong, with scarcely any hope on offer; blight is rapidly spreading throughout the sections, and has now extended to Wisconsin, which hitherto has been quite free. Mid and East Kent, 11l. 0s. to 12l. 0s.; Weald of Kent, 10l. 10s. to 12l. 0s.; Sussex, 10l. 10s. to 11l. 0s.; Farnham, 11l. 0s. to 12l. 0s.; Yearlings, 6l. 10s. to 8l. 0s.; Olds, 8l. 0s. to 5l. 12s.

**PROVISIONS, Monday, August 26.**—The arrivals last week from Ireland were 2,423 firkins butter, and 2,301 bales bacon, and from foreign ports, 17,964 casks, &c., butter, 2,088 bales acon. In Irish butter there was little or no change to notice in the market; the sale very slow. In foreign, Dutch advanced 6s. to 8s. per cwt.; and at the close of the week there was more inquiry for finest Jerseys and Normandys. The supply of best bacon being short for the demand, prices were well maintained for Waterford, whilst Cork and Limerick brought an advance of about 2s. In lard there was more business transacted than for some time past, the very moderate price causing the dealers to turn their attention to it.



**POTATOES.**—BOROUGH AND SPITALFIELDS, Monday, August 26.—These markets are fairly supplied with home-grown potatoes, but scantily with foreign produce. The trade is moderately active, at our quotations. There were no imports last week. English Shaws, 60s. to 100s.; Regents, 60s. to 100s. per ton.

**SEED.**—Monday, August 26.—There was little passing in cloverseed, but good qualities were held on former terms. New trefoils sold at very full prices. New mustard seed was shown, but not offered for sale yet, not being ready for delivery. New winter tares were offered, at 6s. to 6s. 3d. per bushel, and the best qualities found buyers. In maize not much passing. New turnip seeds are now appearing.

**WOOL.** Monday, August 26.—We have very little change to notice in the value of any kind of wool compared with Monday last. On the whole, however, the trade is steady. The quantity of wool on offer is moderately extensive. The export trade is heavy.

**OIL.** Monday, August 26.—There is a fair demand for linseed, at 88l. 10s. on the spot. English brown rape oil, for future delivery, has been in much request, at 89l. for October to January, and 40l. January to April; on the spot there has been very little doing. We quote foreign refined 41l. 10s. to 42l.; English 40l. to 40l. 10s. Olive oils are very firm: Seville, 65l.; Malta and Cephalonia, 64l. 10s.; Moradere and Malaga are very scarce and wanted. Fine Lagos palm sells at 40l.; Adina, 39l. Refined cotton oil is quoted at 85l. to 89l. 10s. spot; crude, 82l. to 83l. 10s. Sunflower oil, 40l. Poppy and Niger oils, 42l. to 43l. 10s.

**TALLOW.** Monday, August 26.—The market is inactive. P. Y. C. on the spot is quoted at 44s. 6d. for old, and 45s. 6d. per cwt. for new. Town tallow 44s. net cash.

**COAL.** Monday, August 26.—Market well supplied, at last day's rates. Hetton's 19s. 6d., Hartlepool, 19s. 6d., Haswell's 19s. 6d., East Hartlepool 19s. 8d., Kellie 18s., Heugh Hall 18s., Holywell 17s., Keppin 18s., North Petton 12s. 9d., Hartleys 18s. 9d., Braddyl's Hetton 18s.—Fresh ships, 35; left, 9; total 44. At sea, 45.

### Advertisements.

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### PRELIMINARY NOTICE.

At the cordial and unanimous invitation of the Baptist churches of Cardiff, the next AUTUMNAL MEETINGS of the BAPTIST UNION will be held in that town on TUESDAY, WEDNESDAY, and THURSDAY, October the 8th, 9th, and 10th, 1867.

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